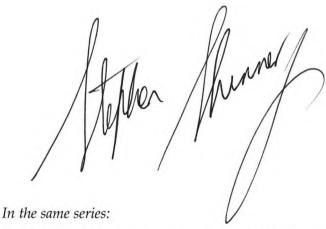
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Nonne Salomon dominatus dæmonum est? "Had not Solomon dominion over the demons?"

- Pentecost sermon by Leontius of Constantinople, 11th century

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A special thank you to Ioannis Marathakis who kindly supplied us with an English version of Chapter 8 of his Greek work *Anazetontas ten Kleida tou Solomonta* on the *Magical Treatise of Solomon*.

Also our thanks to Robert Mathiesen who devised the first typology of the manuscripts of the *Key of Solomon*. And to Er Choon Haw who was responsible for the technical and graphic work on the many illustrations and their preparation from the original manuscripts.

We are aware that there is a version of the *Key of Solomon* entitled the *Veritable Clavicules*, but our use of the word 'veritable' in the title of the present volume was not meant to refer to that particular manuscript, but simply to mean 'true', in as much as we have made this edition as complete as possible. 'Veritable' in the title is also used to distinguish this text from the earlier S. L. MacGregor Mathers edition.

"This book is only a sowing of phantasms destined for an unknown reaper.

It is he who will decide how to make use of it." - Ioan Couliano, Eros and Magic in the Renaissance

Introduction

Books are bound with glory - they bode Good counsel and conscious will. They are man's strength and firm foundation, His anchored thought. They lift the mind From melancholy and help hard need.

- Solomon and Saturn, 9th/10th Century

The *Key of Solomon* is the most famous and infamous of all the grimoires and books on magic. Astonishingly, despite this, only one English translation has ever been published and made available in the public domain, *The Key of Solomon the King (Clavicula Salomonis)* by S.L. MacGregor Mathers in 1889. The edition reproduced by L.W. de Laurence in 1916 as *The Greater Key of Solomon* cannot be classed as an edition, or anything other than gross literary piracy of Mathers' work. There have however been several printed editions in French.

For years after its publication in 1889 in the first edition of 500 copies, *The Key of Solomon the King* did not sell well, its import barely acknowledged outside the Inner Order of the Golden Dawn. Indeed, even members of the Golden Dawn were dismissive of it, particularly that almost pathologically anti-magic scholar Arthur Edward Waite, who wrote rather harshly in the same year that: "it must be concluded that the *Key of Solomon* is a grotesque combination of the pompous and ridiculous." 1

The Manuscripts

Significantly, Mathers continued the grimoire tradition of the past, synthesising his working edition from seven manuscripts. His main sources were Harley MS 3981, Kings MS 288, Sloane MS 3091, but he also used Lansdowne MS 1202, Lansdowne MS 1203, Sloane MS 1307 and Additional MS 10862. Of these seven, five of the manuscripts are in French, the exceptions being Additional MS 10862 which is in Latin and Sloane MS 1307 which is Italian. The last named has a completely different structure, and had little input into Mathers' edition: it had a large number of 'Esperimentos d'Amore' which are noticeably missing from Mathers' edition.

Despite the lack of published editions, many variant manuscript copies of the *Key of Solomon* in a range of languages can be found in libraries and private collections through the Renaissance and into modern times. The sheer volume of manuscripts we have been able to trace, which surely is by no means the sum total, demonstrates the significance of the *Key of Solomon* as

¹ A E Waite, The Book of Ceremonial Magic, 1898, pages 63-4.

the pre-eminent grimoire of the grimoire tradition, and assures its place as the focus of a significant tradition of Solomonic magic. Knowing as we do that there were people actively copying and selling copies of this work at times, the number of copies which were destroyed or now sit in private collections can only be guessed at.

The significance of the *Key of Solomon* can be seen in the number of references made to it from the Renaissance onwards, in magical works, anti-magical works and fiction, as we will demonstrate in subsequent chapters.

Looking through the libraries of Europe and America, we have located 144 manuscripts of the *Key of Solomon*, and its associated text the *Hygromanteia*, spanning the four centuries from 1440 to 1825. There are undoubtedly other manuscripts which we have not yet located, but those we have are listed in Appendix A. Additionally, we encountered a number of manuscripts incorrectly labelled as the *Key of Solomon* by their owners or by librarians, but which in fact contained completely different grimoire material, and these are recorded in Appendix B.

Of the manuscripts we located, fifty-one, or more than a third, are in French. This naturally led us to focus our attention on the French manuscripts, although we did look across the full range of available material. Of these, Wellcome MS 4669 and Wellcome MS 4670 stood out. Although not the earliest of the manuscripts, being dated 1796, they contained by far the greatest quantity of material, between them covered the content of three different manuscript Families, and are beautifully coloured.

They also have a noteworthy provenance, as Wellcome MS 4670 is mentioned in Chapter 4 of Edward Bulwer-Lytton's classic novel of the magical path, *Zanoni*.

"Les Intelligences Célestes se front voir, et se communiquent plus volontiers, dans le silence, et dans la tranquillité de la solitude. On aura donc une petite chamber ou un cabinet secret, &c. – Les Clavicules de Rabbi Salomon, chap. 3; traduites exactement du texte Hebreu par M. Pierre Morissoneau, Professeur des Langues Orientales, et Sectateur de la Philosophie des Sages Cabalistes." 1

The wording of the reference to Pierre Morissoneau is taken verbatim from the beginning of our manuscript, Wellcome MS 4670, and this is the only one of the Morissoneau manuscripts with such a reference in it. So it is almost certain that this specific manuscript, (or at the least a very close copy of it) was what Bulwer-Lytton was referring to. It is also not unlikely that he came across it in a certain Covent Garden second-hand bookshop which appears in the introduction of that same book. He refers to the owner of the shop as 'old D—'. This character was drawn from the real life bookseller John Denley

16

¹ Bulwer-Lytton, Zanoni, Routledge, New York, Book 2, 1842, Chapter IV, page 77.

(1764-1842) who had a Covent Garden bookshop with a large collection of magic books and manuscripts. In the early 19th century, Denley employed Frederick Hockley to copy out grimoires, and lent a number of books and manuscripts to Francis Barrett, who was at that time compiling his classic work, *The Magus*.

Furthermore, it is not unlikely that Bulwer-Lytton, a man of some means, actually bought this manuscript from Denley, as he quoted its contents so precisely. In the fullness of time after his death in 1873, some of Lytton's collection of books and manuscripts came up for sale. This particular manuscript Wellcome MS 4670 was sold to the Wellcome Collection in 1932.

To bring things full circle, S. L. MacGregor Mathers, the editor of the 1889 edition of the *Key of Solomon*, was so entranced by his reading of *Zanoni* that his wife took to using 'Zan' as a nickname for her husband. Blavatsky, Rudolf Steiner and Aleister Crowley (who recommended the reading of *Zanoni* as "valuable for its facts and suggestions") were all keen readers of this seminal novel.

History and Overview

King Solomon is arguably the most interesting figure in the Bible. Famed for his wisdom and the construction of the Temple in Jerusalem, as well as for his many wives and excursions into pagan idolatry, it was perhaps inevitable that he should also have been associated with magic. As Grillot de Givry writes:

"It is not unlikely that a sovereign who had sacrificed to Moloch, Chemosh, and Ashtoreth should try to evoke demons or write regarding the method of enforcing their appearance. Christian authors have affirmed that he did so." 1

A related grimoire, the *Testament of Solomon* (3rd century CE) shows him commanding a series of 60 demons beginning with Ornias, and including Beelzeboul, Asmodeus, and the demons of the 36 Decans.² Because of the inclusion of the 36 Decans, Torijano³ tends to view the book as astrologically based, but it is much more of a grimoire, as it lays out clearly, possibly for the first time, the use of individual opposing angels to control specific demons, and it also elaborates on the significance of Solomon's ring.⁴

Following the description of Solomon's magical abilities in the *Antiquities of the Jews* by Flavius Josephus (37-c.100 CE) and Pseudo-Philo,⁵ and his implied demonic knowledge of *I Kings* 4:33 and *The Wisdom of Solomon* 7:20, subsequent

² For a full list of these, with their qualities and opposing angels see Skinner (2006), Tables M1-M6.

¹ Grillot de Givry (1971), page 99.

³ Torijano (2002), Chapter 8.

⁴ The ring is sometimes referred to in Greek as δαχτυλιον.

⁵ In Pseudo-Philo 60:1-3, King David addresses the demon afflicting Saul, saying "Let the new womb from which I was born rebuke you, from which after a time one born from my loins will rule over you", clearly indicating the coming mastery of his son Solomon in dealing with demons.

Christian authors made much of his ability to control demons. Figures such as the eleventh century Leontius of Constantinople and Gregentius, Archbishop of Taphar 2 (d. 552 CE) spoke of Solomon's powers over demons. The latter even asserts that Solomon shut up demons in urns which he sealed and buried in the earth, although perhaps to record that they were submerged in a lake or the sea, might have been closer to the tradition.

Solomon was later depicted in his role of master of demons in a number of the woodcuts in the influential 1473 work by Jacobus de Teramo (1349-1417), *Das Buch Belial*. Teramo studied law at the University of Padua, located midway between Venice and Mantua, both cities which figure significantly in the history of the *Key of Solomon*.



Figure 1: Belial brings four other demons before Solomon, and a robed, horned and bearded figure, supposedly Moses, looks on. In this succession of woodcuts, Moses appears to be making a series of hand gestures.³

¹ For a discussion of this, see Klutz (2005) Chapter 4.

² Darfur or Zafar in Yemen, south-west of Sana'a.

³ From Jacobus de Teramo, *Das Buch Belial*, Augsburg, 1473.

Book Titles Attributed to Solomon

Over the centuries a huge number of books have been attributed to the authorship of King Solomon. We felt it appropriate to consider some of these books, to set the *Key of Solomon* in the context of all the other works bearing his name, sometimes referred to collectively as the Pseudo-Solomonic texts.

The first book outside of the Old Testament attributed to Solomon is probably the *Wisdom of Solomon*, with a likely composition date of 50-30 BCE. This apocryphal Greek text blended Jewish and Greek ideas, and introduced the idea of immortality after death, though interestingly as a reward from God, rather than as an automatic right.

Flavius Josephus in the first century described a book attributed to Solomon, containing incantations for summoning demons, telling of how a Jew called Eleazar used it for curing possessions. Significantly Josephus tells of how Eleazar "recited the incantations which he [Solomon] composed."¹

In Sepher ha-Razim ('Book of the Mysteries') a chapter within Sepher Raziel, it says:

"Reveal to him [Solomon] the 'Book of Mysteries'. Reveal by the word of the mysteries. By the understanding, hold dominion over all spirits. Of all desires, seek and wander the world." ²

Manuscripts of *Sepher Raziel* were sometimes bound with the *Key of Solomon*, and sometimes confused with it, as if it were the same volume, and it also lists the angels, planets, times, and Signs of the Zodiac.

Such was the power of Solomon that even his name was used in an apotropaic manner to banish demons. Thus we see Solomon portrayed as the Holy Rider, driving a spear through Lilith,³ and such phrases (in ancient Greek) as "Flee, detested one, Solomon is pursuing you, Sissinius Sissinarius" on ancient Byzantine amulets.⁴ The early Christian church may even have perceived the popularity of the wise magician Solomon as a threat to Jesus. After all, Jesus in a sense usurped the title of 'Son of David', while Solomon literally was the son of David. Hence the need for the gospels to emphasise the superiority of Jesus over Solomon, to avoid undue worship of such earlier figures, potentially leading to heresy. In the Gospels of Matthew and Luke it states that one "greater than Solomon is here" when describing Jesus, emphasising his ascendancy spiritually and magically. Jesus also claimed power over demons, but mostly to simply drive them out, rather than putting them to work as

¹ Flavius Josephus, Antiquities of the Jews (tran. William Whiston), 1987, Book 8, Chapter 2:5, verse 47.

² Sepher Rezial Hemelech, Savedow, 2000, page 206. See also Morgan (1983) and Margoliouth (1966).

³ Skemer (2006), n.114.

⁴ Schlumberger, Amulettes Byzantins Anciens, 1892, no.1, page 2.

Solomon is reputed to have done.¹ Solomon is also belittled to below the state of a lily in the field, when Jesus declares that "even Solomon in all his glory was not arrayed like one of these."²

In the *Greek Magical Papyri* ³ there is reference to a book called the *Key*, though it is attributed to Moses rather than Solomon, being located in the so-called *Eighth Book of Moses*. Considering the stylistic elements found in these texts which would later be found in the grimoires, it is an intriguing reference.

Zosimus (4th century) the Byzantine historian, mentions a book by Solomon called *The Seven Heavens*, which we will have cause to refer to again later. The *Dictionnaire des Apocryphes* (1858) mentions an apocryphal text from the time of Pope Gelase (fifth century) entitled *La Contradiction de Salomon* ('The Contradiction of Solomon'), but states that it has no further information.

The ninth or tenth century Old English poem called *Solomon and Saturn* describes a dialogue between Solomon, this time as the Christian magician, with the pagan god Saturn.⁴ The apotropaic power of the Pater Noster, the archangel Michael and the SATOR formula are all discussed in that poem. The archetypal figure of Solomon the magician is thus seen in a major role in what is perhaps a precursor to some of the subsequent pseudo-Solomonic texts.

Michael Psellus (1018-1081) spoke in the eleventh century of a treatise composed by Solomon on stones and demons. This is probably the *Salomonis Libri de Gemmis et Daemonibus* ('Book of Solomon of Gems and Demons') referred to by the twelfth century Greek historian Michael Glycas.

In the same century a Latin text entitled the *Philosophy of Solomon* (BL Royal MS 7-D-II) was penned, which, according to Thorndike consisted of

"notes perhaps from more than one source, on the analogy between the [three] patriarchs Abraham, Isaac, and Jacob, the three divisions of philosophy (*moralis, naturalis, inspectiva*), and the three books of Solomon."⁵

Around 1240, the Bishop of Paris, William of Auvergne (1190-1249) mentioned a number of pseudo-Solomonic works in his *De Legibus*. These include the *De Quatuor Annulis Salomonis*, 'Four Rings of Solomon' which is also included in some *Key of Solomon* manuscripts (such as Sloane MS 3847), 'Seal of Solomon' (*Sigillum Salomonis*), the 'Book of Nine Talismans of Solomon' (*Liber Salomonis de Novem Candariis*) ⁶ and the 'Idea of Solomon' (*Idea Salomonis et Entocta*).

¹ Matthew 12:42, Luke 11:31.

² Matthew 6:29, Luke 12:27.

³ Betz, The Greek Magical Papyri in Translation, 1992, XIII:21, XIII:60, XIII:229.

⁴ Dobbie (ed), The Anglo-Saxon Minor Poems, 1942, pages 31-48.

⁵ Lynn Thorndike, A History of Magic and Experimental Science, Volume II, 1923, page 283.

⁶ 'Candariis' is sometimes incorrectly translated as 'candles' rather than 'talismans' or 'pentacles'.

He also mentions the 'Sworn Book of Honorius' or 'The Holy Book' (*Liber Sacer*) in his list of supposedly evil works.

"To this sort of idolatry belongs those four figures which are called the *Rings of Solomon*, and a fifth which is called the *Seal of Solomon*, and nine others which are called the *Nine Scarabs*. ¹ The most execrable consecrations and most detestable invocations, writings, images in all these contain very evident impiety of idolatry. Let Christians not so much as mention that unlawful image which is called the *Idea of Solomon*, nor that book which is called *Sacred* ² and its works, nor the figure which is called Mandal or *Amandel* [sic] and its works."³

The thirteenth century Byzantine historian, Nicetas Choniates made reference in Book IV of his history of the Emperor Manuel Comnenus to a book held by the interpreter and magician Aaron Isaac, which "could cause legions of demons to appear" when read aloud, which was said to be a work by Solomon. In the seventeenth century both Jean-Jacques Boissard in his *Treatise on Divination* (published posthumously in 1616) and Michael Maier (1617) wrote that Aaron Isaac had used the *Clavicula Salomonis* for nefarious reasons, perpetuating the view that this book had been the *Key of Solomon*.

As can be seen from the comments by magicians and alchemists like Boissard and Maier, even magicians could be hostile to the *Key of Solomon*. Nearly two centuries earlier in his *Apologia*, the Genovese magician Pico della Mirandola (1463-1494) said that "his practical Cabalah had nothing to do with wicked magics going under the name of Solomon, Moses, Enoch, or Adam, by which demons were conjured by bad magicians.⁵

The thirteenth century also saw Albertus Magnus listing five books attributed to Solomon in his *Speculum Astronomiae*. These works were the *Liber Almadel [sic]*, *De Quatuor Annulis Salomonis* ('Four Rings of Solomon'), *Liber Salomonis de Novem Candariis* ('The Book of Solomon of the Nine Talismans'), *Liber Salomonis de Tribus Figuris* ('The Book of Solomon of the Three Figures') and *De Sigillis ad Daemonicos* ('Of Spirit Sigils').

Thorndike observes that the book called the *De Quatuor Annulis Salomonis* opens with the words "*De arte eutonica et ideica*" and plausibly suggests that this may be the same work as *Idea Salomonis et Entocta*. She further suggests that Bruno borrowed the title of his *Liber de Umbris Idearum* (1582) from the title of a book attributed to Solomon by Cecco d'Ascoli in his early fourteenth century commentary on the *Sphere of Sacrobosco*.⁶

¹ An interesting association, referring to what must have been talismans as 'scarabs'.

² Liber Sacer.

³ De Legibus in Opera Omnia, William of Auvergne, c.1240, vol 1:89.

⁴ Magdalino & Mavroudi (2006), pages 148-149.

Pico, Apologia, 1489, page 181, as summarised in Yates Giordano Bruno, 1977, page 107.
 Lynn Thorndike, A History of Magic and Experimental Science, Volume II, 1923, page 280.

A book simply called *Le Livre de Salomon* ('The Book of Solomon'), which was full of rules for invoking demons, was said to have been burned around 1350 at the order of Pope Innocent VI. The Dominican inquisitor Nicholas Eymerich (1320-1399) wrote in his *Directorium Inquisitorum* (1376) that he had confiscated various books from necromancers, including a work called the 'Table of Solomon'. It is sad that this particular work has not survived as it sounds as if it might have been interesting, in as much as a 'Table of Art' came to be part of the standard equipment of magic.

A fourteenth century French tract on Palmistry in Cambridge (Trinity MS 1109) bears the title of *Explicit Tract[atus] de Palmistria Salomonis*. Two works attributed to Solomon were also listed in the fourteenth century library of Thomas Erghome, which have not survived to the present day. These were *Vinculum Solomonis* ('The Chain of Solomon') and *Tractatus de Penthagono Salomonis* ('Concerning the Pentagons of Solomon'). The former may well have had practical instruction on the binding of spirits, and the latter was possibly a work on pentacles.

A century later in 1456, Hartlieb mentioned the *Sigillum Salomonis* ('Seal of Solomon') and the *Clavicula Salomonis* ('Key of Solomon') in a pamphlet addressed to Duke John of Burgundy. This dating of the *Clavicula Salomonis* is significant, giving it a first written Latin reference to that title in the mid-15th century.

During the fifteenth century, a book of what we would now call stage magic was attributed to Solomon, the *Experimenta Salomonis missa Sibille Sapienti* ('Experiments of Solomon sent by the Sibyl to the Wiseman'). At this time, the division between science and magic was not clear-cut, and so the secrets of how to perform illusions, or make 'Greek fire' for example, were clearly perceived as being almost as magical as summoning a demon.

The stream of books attributed to Solomon continued, with a large number, including some of those previously mentioned, being listed by Abbot Johannes Trithemius in his work *Antipalus Maleficorum* written around 1508, but not published till 1555. These included editions of the *Clavicle* made by Peter de Abano, 'Picatrix' and 'Almadel'.¹ Additionally he refers to the

Lamene de Solomon ('The Lamen of Solomon'), Liber Salomonis de Novem Candariis ('The Book of the Nine Talismans'). Liber Salomonis de Tribus Figuris, ('The Book of Solomon's Three Figures') Herbarium Salomonis ('The Herbarium of Solomon'), Hygromanteia Salomonis ('The Hygromanteia of Solomon'),

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¹ In the case of 'Almadel' there was an ongoing confusion as to its status as a book, a person or an instrument. It was certainly the title of a book which described an instrument also called the Almadel. In Arabic, Al-madel may have referred to the magician's protective circle. Likewise, Mediaeval writers were never sure if 'Picatrix' was a book or a person.

Liber de Throno Salomonis ('The Book of the Throne of Solomon'), De Oficiis Spirituum ('The Offices of the Spirits') and Semiphoras et Schemhamphoras Salomonis Regis ('The Schemhamphorash and Semiphorash of King Solomon').

The Hygromanteia Salomonis mentioned by Trithemius was probably a copy of the Greek manuscript of the same name, which was almost certainly the main source of the Key of Solomon. The Herbarium Salomonis is given a date of 1043 in the Codex Pseudepigraphus Veteris Testamenti of Johan Fabricius (1713).

Drawing on Pansophie by Will-Erich Peuckert,2 Ioan Couliano gives a list of manuscripts believed to have been in the library of Trithemius at Sponheim in the first years of the sixteenth century.3 As well as the works mentioned above, he also lists other Solomonic titles such as The Four Rings of Solomon and the Pentacles of Solomon. A number of these texts are also referred to by the French writer Gabriel Naudaeus in his 1625 work *The History of Magic by way of an Apology*.

Another book attributed to Solomon was the Somnia Salomonis ('Dream of Solomon'), which was a dream analysis book. This is mentioned with two slightly variant titles in early sixteenth century Venice in Italy. These were Somnia Salomonis Regis filii David (1501) and Somnia Salomonis Regis filii David una cum Danielis propheta Somniorum Interpretatione (1516). The noted Italian physician and mathematician Girolamo Cardano (1501-76) made specific reference to this work in his writings. A French work from the sixteenth century which claims Solomon's authorship is L'Anneau de Salomon, which recounts the legend of Solomon's ring and how he used it to bind demons. This latter work was a Kabbalistic volume, which would have significant influence on some later texts.

A later version of Semiphoras et Schemhamphoras Salomonis Regis was printed in 1686 in German, which also drew on Agrippa's Three Books of Occult Philosophy and the Heptameron. This was a prime source for the German text Claviculae Salomonis et Theosophia Pneumatica, referred to by Goethe in his telling of the Faust tale, and which accordingly also influenced the famous Faustian grimoire, The Threefold Harrowing of Hell. Material from Semiphoras et Schemhamphoras Salomonis Regis would also subsequently be found in Francis Barrett's The Magus.

The inquisitor Martin del Rio referred to the Clavicula in his Disquisitionum Magicarum Libri sex in 1599, showing that the text was well known by the end of the sixteenth century, though with the notoriety it would gain in Italy this is hardly unexpected.

See Torijano (2002) and Appendix E for more details of the *Hygromanteia*..

² Peuckert (1956), pages 47-55.

³ Couliano, Eros and Magic in the Renaissance, 1987, page 167.

As we have seen previously, whilst the *Lemegeton*, or to give it the full title, *Lemegeton Clavicula Salomonis* ('Little Key of Solomon'), can only be dated in its present form to 1641 (Sloane MS 3825), it almost certainly dates back to at least 1500, and to the active involvement of Johannes Trithemius. Despite the similarity in title, the various copies of the *Lemegeton* are of a completely different type of grimoire to the *Key of Solomon* manuscripts. These have been covered sufficiently in our previous work, and in the excellent *Lesser Key of Solomon* edited by Joseph Peterson, not to require further discussion here.

We must of course mention the *Ars Notoria*, or *Notory Art of Solomon*. Like the *Key of Solomon*, there are dozens of diverse copies of this work, spanning the period from the late thirteenth to the seventeenth century. It was later sometimes added to the *Lemegeton* as the fifth book of that work, though usually in an abridged form without its essential illustrations.

The *Bibliotheca Judaica* of Leipzig University (1863) lists further works attributed to Solomon, without giving more detail than the names. These include *Speculum Salomonis*, sive *Sphaera Universae Sapientae et Scientiae* ('The Mirror of Solomon'), *Septem Sigilla Planetarum* ('The Seven Seals of the Planets') and *Cingulum Salomonis* ('The Girdle of Solomon'). See Appendix B for a summary list of the most important titles attributed to Solomon.

Manuscript Family Groups

Studying the many different *Key of Solomon* manuscripts it is clear that they fall into four distinct Families, each with quite different contents. We have accordingly translated one example of each of the first three Families, and supplemented this with material from other manuscripts in the same Family, to give the most comprehensive range of chapters. Apart from the early Greek and later Hebrew manuscripts, the *Key of Solomon* manuscripts divide up into four mutually exclusive Families:

- 1. Rabbi Solomon Family, being manuscripts having 20 chapters, typically attributed to Rabbi Solomon.
- 2. Abraham Colorno Family, being manuscripts which divide into two Books, each having approximately 17+ chapters. These are attributed to a range of authors including King Solomon, Toz Graecus and Colorno himself. It is from this Family that Mathers drew his edition.
- 3. Universal Treatise Family, divided into four Books, typically with the first Book having 6 chapters, and the third having 10 chapters.
- 4. Abognazar Family, consisting of 30+ un-numbered chapters, containing material drawn from the other three families, plus additional material.

¹ See Skinner & Rankine, *The Goetia of Dr Rudd*, 2007, pages 34-35.

The Abognazar Family may in reality be just a group of manuscripts compiled from the other three Families, with an emphasis on the Prayers of Consecration.

These Families are not just a matter of title or attributed author, but reflect quite different, and mutually exclusive, layout and contents. Chapters found in the manuscripts of one Family are almost always not present in another.¹ Correlations of three of these Families and their exact chapter contents are shown in tabular fashion in Appendix G. Chapters from each of these Families are to be found scattered through the Greek originals.

Of particular interest is the Universal Treatise Family because the *Grimorium Verum* (True Grimoire), a latecomer to the grimoire tradition, draws heavily on this Family for its material, using chapter headings such as *The True Clavicles of Solomon*. There are several manuscripts, which tend to be messy with missing drawings, dislocated text and faulty Latin.² There are at least five extant printed editions of the *Grimorium Verum*, these being the French edition of 1817 (of *'Chez Alibeck'*), the French edition of c.1830 (Simon Blocquel), the Italian edition of 1868 (Bestetti), the Italian edition of 1880 (Amato Muzzi). The third *Key* in the present book is an example of material that 21 years later became part of the *Grimorium Verum*.

The Manuscript Text-Groups

The Families can in turn be split up into a number of Text-Groups, based on the title or reputed author or translator. Each of these Text-Groups has been copied and re-copied down different lines of transmission. Examining the typology of the manuscripts we have grouped the manuscripts along the lines first suggested by Robert Mathiesen of Brown University.³ For consistency we felt it most appropriate to use the same Text Groupings as Mathiesen where possible, but we have expanded his categorisation where necessary. Where a text has been included in a different category to Mathiesen we have noted this. Like him, this is an area we would like to see other researchers continue to develop, and maybe eventually constructing a complete stemma of manuscripts.

Mathiesen states that due to circumstances he has not inspected the manuscripts himself, relying entirely on third party catalogue descriptions. As he himself acknowledges this is not the ideal approach, as catalogue descriptions are sometimes misleading, or even downright faulty. We have physically examined as many of the manuscripts as possible, which has resulted in us choosing to discard some of the manuscripts he lists (because

¹ A very few manuscripts, like Aubrey MS 24, have at a later date drawn upon material from several families, but these are the exception, not the rule.

² The best edition is Peterson, Grimorium Verum, 2007.

³ In his article 'The Key of Solomon: toward a Typology of Manuscripts' *in Societas Magica Newsletter*, Spring 2007, 17:1, pages 3-9.

they are from completely distinct and different grimoires), and adding others. We have listed these discarded and mis-labelled manuscripts, noting their actual contents, in Appendix B for the convenience of the reader.

In the light of our examination of the distribution of the contents of many of the manuscripts, we have made some changes to Mathiesen's text categories. For example, we have ignored, as not relevant, the group given by Mathiesen as the 'Lemegeton (Lmg)' Text-Group, as this group consists entirely of versions of a completely different grimoire, albeit one which still holds Solomon as its author.

We have changed the name of Mathiesen's category 'Oldest Text (OT)' Text-Group to the 'Abraham Colorno (AC)' Text-Group, in accordance with the research of Joseph Peterson and Adam McLean, and because it does not in fact contain the oldest manuscripts. This group seems to be entirely comprised of texts translated by Abraham Colorno or derivatives thereof, so we felt that this was an appropriate distinction to make.

Mathiesen mentions an Arabic version of the *Key of Solomon* which the inveterate literary pirate L W de Laurence claimed to have published in 1920 under the title *Al-Miftah al-Azam li-Sulayman al-Hakim* ('The Key of Solomon the Physician'). However as we have not been able to uncover any evidence of the existence of this work, and as de Laurence often changed the names of texts, and regularly falsified their origin, we have deleted this from the list.

We have also deleted Mathiesen's 'Invocations of Angels (IA)' Text-Group as it contains John Dee related material (like Sloane MS 307) rather than *Key of Solomon* material. The description of this particular manuscript as a '*Key of Solomon*', was a case of a librarian applying that title as a generic description for a book of magic, without any regard to its specific contents.

For completeness sake, we have also added some new Text-Groups:

- 1. Hebrew manuscripts of the *Sepher Maphteah Shelomoh* are listed under the new 'Sepher Maphteah Shelomoh (SM)' Text-Group;
- 2. Greek manuscripts of the *Hygromanteia* and *Solomonikê*, are categorised as the 'Greek Original (GO)' Text-Group;
- 3. 'Universal Treatise (UT)' Text-Group for Traité Universel manuscripts;
- 4. 'Key of Knowledge (KK)' Text-Group is a subset of the Abraham Colorno Family and contains manuscripts with 'Key of Knowledge' in the title.
- 5. 'Geo-Peccatrix (GP)' Text-Group to include those manuscripts of the *Key of Solomon* ascribed to that author. These tend to consist of a limited selection of Abraham Colorno Family chapters, plus additional matter.

Let us examine each Text-Group in turn:



Figure 2: Early bronze talisman showing the association of Solomon with magic. *Above*: On one side a depiction of a male figure, probably Solomon, applying a wand to a water vessel, possibly performing *hygromanteia*, the conjuring (and maybe sealing) of a spirit in a water vessel. He is surrounded by the letters 'SoLoMoN' a caduceus and celestial sigil characters. The water vessel may have later become a cauldron. On the other side (*Below*) the three-bodied Hecate, patroness of magic, holding torches, swords and wands. Both images are surrounded by magical characters in Celestial script.¹

¹ Inv. 4168. Guida p. 95. NSc 1917, 326-328. *Bull. Com.* 46 (1918), 85-100. Museo Ostiense. [E27278A]. See also Goodenough (1953-1968), 2:232, Figure 959.

Rabbi Solomon Text-Group (RS)

These manuscripts bear the title *Les Clavicules de Rabbi Salomon, traduites exactement du texte Hébreu en François, le tout enrich d'un grand nombre de figures mistérieuses, de talismans, de pentacules, circles, canderies et characters* (or a translation thereof). The first part of the work is divided into ten chapters, and then the rest is divided into seven planetary sections corresponding to the days of the week, similar to the arrangement of de Abano's *Heptameron*. This group includes BA MS 2346 [#2], Crawford MS 158, Rylands GB 0133 Eng MS 40, John Hay MS BF 1611, John Hay MS M 313, Wellcome MS 4657, Wellcome MS 4660,¹ Wellcome MS 4661, Wellcome MS 4670 (here printed), Private Collection² MSS 2, 3 and 4, and possibly Wellcome MS 983 and Jerusalem MS Yahuda 18.

Abraham Colorno Text-Group (AC)

Called the Oldest Western Text-Group (or OT) by Mathiesen, this represents probably the earliest extant non-Greek language copies of the *Key of Solomon*, usually arranged in two books of twenty or so chapters each. This group contains Additional MS 10862 [#1], Alnwick MS 584,³ Harley MS 3981, Kings MS 288, Michael MS 276, Sloane MS 3091, Wellcome MS 4658, Wellcome MS 4659 [#1], Wellcome MS 4668, Wellcome MS 4669 [#1] (here printed), Wellcome MS 4666 [#1], and Jerusalem MS Varia 223. As a Colorno manuscript we should also include BN MS 2348 and Bibliothèque Méjanes CGM 1918. This group was the source of most of Mathers' edition.⁴ The earliest of these date back to the 16th century.

Clavicule Magique et Cabalistique Text-Group (CMC)

These manuscripts are entitled *La Clavicule Magique et Cabalistique du Sage Roy Salomon*. The prologue states that the text was translated from Hebrew into Latin by Cornelius Agrippa, and subsequently into French from the Latin by Rabbi Nazar. The name of Rabbi Nazar may be a variation on Rabbi Abognazar (see Text-Group Ab). The material is divided into seventeen chapters. This group includes Additional MS 39666, Warburg MS FBH 80,⁵ Harvard Houghton MS Fr 553 and MS Typ 625, Wellcome MS 4655, Wellcome MS 4656,⁶ and Lenkiewicz Private Collection MS 1. Mostly 18th century.

¹ This manuscript was incorrectly listed by Mathiesen as Text-Group Arm.

² The contents of Private Collection manuscripts have been documented in Appendix F.

³ The incipit mentions 'Abrahamum Coturnium', which is clearly a Latinisation of Abraham Colorno.

⁴ Mathers also listed Sloane MS 1307, Lansdowne MS 1202 and Lansdowne 1203 amongst his sources, although the last two manuscripts come from Text-Groups Arm and Ab.

⁵ These two are almost identical and are from the same scribe.

⁶ Owned by 'Papus', Dr Gérard Encausse, the French writer on the Tarot.

Universal Treatise (UT)

A group for *Traité Universel* manuscripts which are divided into three (or four) Books, with 2, 1, 10 and 1 chapters respectively. The Group includes Wellcome MS 4659 [#2], Wellcome MS 4667 [#1] and Wellcome MS 4669 [#2].

Rabbi Abognazar Text-Group (Ab)

These manuscripts bear the title *Les Clavicules de Salomon* or *Les Veritables Clavicules de Salomon*. They do not have chapter or book divisions. The prologue states the book was translated from Hebrew into Latin by Rabbi Abognazar, who lived in Arles in Provence, France. This was translated by the Archbishop of Arles into French after the destruction of the Jews there. Some copies give the Archbishop's name as Barrault, which fits well with the name of Archbishop Jean Jaubert Barrault (1584-1643) who was Archbishop of Arles from 1630 till his death in 1643. BN MS 25314 is dated 1634, but as the paper on which it is written appears to have been manufactured in the 18th century, and for other reasons, a date of 1784 seems far more likely. This puts this group into the same period and milieu as the Fyot manuscripts of the Abraham Colorno family.

In his *Mysteries and Secrets of Magic*, Thompson suggested that 'Abognazar' may have been a corruption of Aben Ezra or Abraham Ben Meir ibn Ezra (1092-1167). Although Aben Ezra was born in Spain and travelled a lot, he also lived in Narbonne and Béziers, both towns close to Arles.

An interesting sidelight on the possibility of Aben Ezra being connected with the *Key of Solomon* is that some of his works were translated by Peter de Abano. Abano wrote the *Heptameron* ² which is one of the earliest printed grimoires, which includes circles structured to vary according to time and season, which are also found in the Rabbi Solomon Text-Group. A coincidence? We think not.

This group includes BN MS 25314, Harvard Houghton MS Typ 833, and Lansdowne MS 1203.

Secret of Secrets Text-Group (SS)

These manuscripts bear the title *Le Secret des Secrets, autrement la Clavicule de Salomon, ou le veritable grimoire*. They may also refer to 'Toz Graecus' but they have different content and structure to the TG Text-Group, with no chapter divisions. This group contains Wellcome MS 4664, BA MS 2350,³ BA MS 2493, BA MS 2791, and Harvard Houghton MS Fr 555.

¹ C.J.S. Thompson, *Mysteries and Secrets of Magic*, Thompson, 1927, page 65.

² See Abano (2005).

³ Said by de Givry (1971), page 102, to be the best of the French manuscripts of the Key. See Figure 4.

Key of Knowledge Text-Group (KK)

This group is a simplified subset of the AC Text-Group, containing fewer chapters. This form of the Key is usually entitled 'The Book of King Solomon called The Key of Knowledge'. It is found in Sloane MS 3645 ¹ and Additional MS 36674 [#1].

Toz Graecus Text-Group (TG)

These texts mention Toz Graecus, who is said to have received the secrets from Solomon. He is sometimes referred to by the corrupted name variant of 'Ptolomaeus Graecus'. ² The title also usually contains the phrase 'Secreta Secretorum' ('Secret of Secrets'). These manuscripts have the same format as the AC group, with two books of around twenty chapters, but with no pentacles section. This group includes BN MS 15127, Wellcome MS 4662 and Pommersfelden MS 357. Mathiesen also suggests Marseilles MS 983 (Bb 108), and Sloane MS 3847.

Armadel Text-Group (Arm)

These manuscripts usually bear the title of *Les Vrais Clavicules du Roi Salomon, ouvrage traduit de l'hebreux en langue vulgaire par Armadel*. These usually have a similar content to AC manuscripts, but have been rearranged and may have additional material added at the end. This group includes, BA MS 2349,³ Harvard Houghton MS Fr 554, and Lansdowne MS 1202.

Zekorbeni Text-Group (Zk)

Several seventeenth century manuscripts bear the title *Zekorbeni*, *sive Claviculae Salomonis Libri IV*. These are divided into four books, with the titles of *De Praparamentis*, *De Experimentis*, *De Pentaculis*, and *De Artibus*.⁴ Their content is similar to that of the AC group. This group includes Additional MS 10862 [#2], Aubrey MS 24, BA MS 2347,⁵ BA MS 2790, and Wien MS 11262.

This text, with its variety of names, is another derivative of the *Key of Solomon*. It is variously known as *Zecorben*, *Zekerboni* or *Zekorbeni*. It might simply derive from the common Latin annotation 'Nota Bene' meaning 'note well' as Zekor or 'Temember' in Hebrew, hence 'Zekor-bene'.

Was AC in Mathiesen's grouping.

² If you render 'Toz' back into Greek as toz you can see how a non Greek reader might possibly have misread it as 'Ioh' This may be the source of 'Ioh Grecis' which appears in a number of manuscripts. Add 10862 has 'Ioe Grecis', and Mathers mistakenly suggests 'Iohé Grecis.' Other manuscripts further from the source have 'Iroe Grecis' and 'Iroë Grego'. Trithemius transcribes the name in a number of different ways: Torzigeus, Totz Graecus, Tozigaeus and even Thoczgraecus.

³ Related to Lansdowne MS 1202.

⁴ Of Preparation, Of Experiments, Of Pentacles, and Of the Art.

⁵ Mathiesen also includes BA MS 2347 under Text-Group Ab, but that is probably incorrect.

Zekorbeni is one of the three magical texts mentioned by Casanova (1725-1798) in his memoirs along with the *Picatrix* and the *Key of Solomon* which caused him to be incarcerated in Venice by the Inquisition.¹ E M Butler describes the supposed author Peter Mora as an "alchemist, black magician, said to be a Satanist and poisoner who lived in Milan early in the seventeenth century, and was burnt there [circa 1630] after having confessed (under torture) to those crimes…" ²

Expurgated Text-Group (Exp)

A group of manuscripts in German with the title *Clavicula Salomonis Expurgata*, oder Schlüssel des Königs Salomons Wunderbahrlicher Geheimnisse und vieler zukünftigen Dinge ('Clavicula Solomonis Abbreviated, or the Key of King Solomon's Wondrous Secrets and Many Things of the Future'). The brevity of the material is clearly indicated by its long-winded title. This group includes Ferguson MS 142, Darmstadt MS 1671, Leipzig MS 707, and Leipzig MS 732.

Geo-Peccatrix Text-Group (GP)

This group includes those manuscripts ascribed to Gio or Geo-Peccatrix, which should not be confused with the *Picatrix*. These tend to consist of a limited selection of Abraham Colorno chapters. This group includes Sloane MS 1307.

Gregorius Niger Text-Group (GN)

These manuscripts draw their chapters from Text-Group RS and AC plus additional material. The best example is Gregorius Niger Private Collection MS 5.

Greek Originals Text-Group (GO)

A group of manuscripts in Greek which contain a magical treatise which is the source of the various *Key of Solomon* manuscripts. There are several different titles used within this group, including *Hygromanteia*, *Apotelesmatike pragmateîa Solomôntos* ('Magical Treatise of Solomon'), *Solomoniké* and *Tò kleidíon tês páses tékhnes tês hugromanteías, heurethèn hupò diaphóron tekhnitôn kaì toû hagíou prophêtou Solomôntos* ('The Little Key of the Whole Art of Hygromancy, found by Several Craftsmen and by the Holy Prophet Solomon'). The fifteenth century Greek texts are the most likely origin of the Italian/Latin texts of the *Key*. This group is therefore of the greatest importance, but has to date received the least attention. This group includes Harley MS 5596 which is a key link between the Greek *Key of Solomon* and the Solomonic tradition in England.³

The Maphteah Shelomoh Text-Group (SM) is examined in a later chapter.

² In E M Butler, *Ritual Magic*, CUP, Cambridge, 1949, pages 135 and 310.

¹ Casanova, Giacomo de Seingalt, Mémoires, 6 volumes, Paris, n.d.

³ At some time before 1716 this 15th Century manuscript was owned by John Colville, the Master of Christ's College, Cambridge. It is possible that John Dee may also have been aware of it.

Fam- ily	Code	Text-Group	Manuscript Title	Author/ Translator	Chapter/ Book Structure	Century
AB	Ab	Rabbi Abognazar	Les [Veritables] Clavicules de Salomon. ¹	Rabbi Abognazar [Jean Barrault]	None, but divides into 30+ sections	17-18th
AC	AC	Abraham Colorno	La Clavicule [ou la Clef] de Salomon Roy des Hebreux[Clavicula Salomonis Regis]	Abraham Colorno, Solomon King of the Hebrews	2 Books: 20-22 Chapters, or 17+ 20/22 or 18 + 24 Chapters	16-18th
AC	Arm	Armadel	Les Vrais Clavicules du Roi Solomon [avec les Pentacles et Talismans]	Armadel, King Solomon	4 Books: 20-22 Chapters, or 2 Books: 7 + 20+ Chapters	17-18th
RS	СМС	Clavicule Magique et Cabalistique	La Clavicule Magique et Cabalistique du Sage Roy Salomon. [La Clef Mysterieuse][de la Science Cabalistique]	Cornelius Agrippa, Rabbi Nazar, Sage Roy Salomon	16 or 17 Chapters	18th
-	Exp	Expurgated	Clavicula Salomonis Expurgata, oder Schlüssel des Königs Salomons	King Solomon	8 Chapters	18th
RS	GN	Gregorius Niger	VIQHIQIX Les Secrets des Secrets	Gregorius Niger	13 + 7 Chapters	?
	GO	Greek Originals	Hygromanteia, Apotelesmatike pragmateîa Solomôntos	King Solomon	None, but divides into 22 + 6 sections (no pentacles)	15th-19th
mix	GP	Geo Peccatrix	La Clavicola di Salomone redotta et epilogata	Gio/Geo- Peccatrix	48 Chapters	17th
AC	KK	Key of Knowledge	The Booke of King Solomon called Key of Knowledge/	King Solomon	2 Books: 12+ 22 Chapters	17th
RS	RS	Rabbi Solomon	Les Clavicules de Rabbi Salomon, traduites exactement du texte Hébreu en François	Rabbi Solomon	10 + 7 planetary Chapters, or 17 or 20 Chapters	18th
-	SM	Maphteah Shelomoh	Sepher Maphteah Shelomoh	King Solomon	10 separate Books e.g. Book of Bilit, Book of Light, etc.	17-18th
AC	SS	Secret of Secrets	Le Secret des Secrets, autrement la Clavicule de Salomon, ou le veritable grimoire	Toz Graecus, King Ptolemeus the Grecian	none	17-18th
AC	TG	Toz Graecus	Secreta Secretorum	Toz Graecus	20-22 Chapters (no pentacles)	15th-18th
UT	UT	Universal Treatise	Traité Universel des Clavicules de Salomon	Solomon	3 or 4 Books: 2+1+10+1 Chapters	18th
AC	Zk	Zekorbeni	Zekorbeni, sive Claviculae Salomonis Libri IV	Solomon	4 Books: 20+9+3+10 Chapters	18th

Table of the different Text-Groups of the *Key of Solomon* manuscripts, with typical titles, authors, chapter layout and date range (predominantly 17th-18th centuries).

¹

¹ Alternatively Les Clavicules De Salomon Traduit de l'Hébreux en Langue Latine, par le Rabin Abognazar, et Mis en langue Vulgaire par M. Barrault, Archevêque d'Arles.

Manuscript Grouping by Language

The English Key

Although English versions of the *Key of Solomon* form only a small percentage of the total we have located, they are nonetheless some of the most significant. Sloane MS 3847 (1572) and Additional MS 36674 (16th century) are two of the earliest manuscripts, showing the *Key of Solomon* had travelled across Europe to England in a relatively short period of time.

The *Key* was an important ingredient in the English tradition of aristocratic angel magic. Additional MS 36674 and Sloane MS 3847 were both in the library of Baron John Somers (1651-1716), Lord Chancellor of England, and subsequently inherited by his brother-in-law Sir Joseph Jekyll (1663-1738), Master of the Rolls, both of whom were angel magicians. In both manuscripts other texts are bound in with the *Key of Solomon*, significantly including *Sepher Raziel* (for both manuscripts).

At some point in the early seventeenth century the Additional MS 36674 manuscript of the *Key of Solomon* (Text-Group KK) passed through the hands of the poet Gabriel Harvey (1550-1630), who made annotations on it and signed his name in it. Harvey was a quarrelsome man, and is often remembered for his friendship with the poet Edmund Spenser (author of *The Faery Queen*). The extent of Harvey and Spencer's *practical* interest in fairies and angels has perhaps not been fully realised.

Another of the English versions, Sloane MS 3645, was bound in with a beautiful copy of Michael Maier's classic alchemical work *Atalanta Fugiens, or Philosophical Emblems of the Secrets of Nature,* and some medical tracts.

We have located three manuscripts of the *Key of Solomon* attributed to the astrologer and magician Ebenezer Sibly (1752-1799).² These are Crawford MS 158, John Rylands GB 0133 Eng MS 40, and Sibley Private Collection MS 4. Although better known for his astrology, Sibly also transcribed grimoires including the *Key of Solomon* and the *Lemegeton*, as well as writing the book *A New and Complete Illustration of the Occult Sciences*. Within a month of Sibly's death, his nephew sold all his manuscripts to the Covent Garden bookseller John Denley (1764-1842) ³ who as we saw is also connected with the provenance

¹ For more on Baron Somers and Sir Jekyll and their lives and magical interests, see Skinner & Rankine, *Practical Angel Magic of Dr John Dee's Enochian Tables*, Golden Hoard, London, 2004, pages 45-6.

pages 45-6.

For more on Ebenezer Sibly and his involvement with the grimoires, see Skinner & Rankine *The Goetia of Dr Rudd*, Golden Hoard, London, 2007, pages 44-45.

³ For more on John Denley and his role in propagating the grimoires, see Skinner & Rankine, *The Keys to the Gateway of Magic*, Golden Hoard, London, 2005, page 25.

of one of our present manuscripts. Denley subsequently employed Frederick Hockley to copy manuscripts, so we can only speculate as to how many copies he may have made. That at least one survived is indicated by Montague Summers mentioning a manuscript transcription of the *Clavicula Salomonis* by Frederick Hockley located in a private collection. ¹ In an interesting synchronicity, it was in Denley's bookshop that Lord Bulwer-Lytton claimed he met the mysterious Brother of the Rosy Cross who gave him the cipher manuscript which he used to write his Rosicrucian novel *Zanoni*.

The other known English manuscript, is a short manuscript of 58 folios, dated 1792, which in its title states that it was translated from the Hebrew into English by Edward Hunter. Interestingly this was written just four years before our present manuscript. See Edward Hunter Private Collection MS 3 in Appendix F.

As its notoriety increased, Biblical scholars became fond of referring to the Key of Solomon, usually in an attempt to demonstrate that there could be no link between the Biblical king and such evil practices. A good example of this can be found in the writings of the Reverend Thomas Stackhouse in 1817, also mentioning other pseudo-Solomonic texts such as the Testament of Solomon, Throne of Solomon, Ring of Solomon and Contradiction of Solomon. Such informed references demonstrate that the Key of Solomon was well known in educated and ecclesiastical circles:

"Since his time many books concerning the secrets of magic, medicine, and inchantments, have appeared under the name of this prince: and several pieces have been quoted, such as *The instructions of Solomon to his son Rehoboham; The Testament of Solomon; The book of the throne of Solomon;* the books of magic composed by the demons under the name of Solomon; *The Clavicule, or Key of Solomon; The Ring of Solomon;* the *Contradiction of Solomon,* &c. which were most of them very wicked and pernicious tracts, to which the authors prefixed this great name [Solomon], to give them more credit and sanction."²

It cannot be doubted that knowledge of the *Key of Solomon* spread to other parts of the English-speaking world, as can be seen from the following extract from a late eighteenth century work published in Philadelphia:

"Another was condemned for reading a book of Solomon's, supposed to conjure legions of devils."³

The occurrence of the Key of Solomon in esoteric fiction shows its enduring popularity. The classic novel Zanoni by Bulwer-Lytton is arguably the most

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¹ Montague Summers, Witchcraft and Black Magic, Rider, London, 1945, page 136.

² A History of the Holy Bible, corrected and improved by the Right Rev George Gleig, Vol 2, Stackhouse, 1817, page 230.

³ A Debate Proposed in the Temple Patrick Society, And Fully Discussed By The Members, Whether Witches, Wizards, Magicians, Sorcerers, &c. Had Supernatural Powers, 1788, page 12.

famous and significant occult novel ever published, and once again reinforces the enduring power of the *Key of Solomon*.

The *Key of Solomon* was also mentioned in one of the novels of Johannes Wilhelm Meinhold (1797-1851), author of the famous fictional spoof work *The Amber Witch*. The latter work was written to prove how easily academics could be fooled, and in this it was highly successful for many decades. In his short story, *The Convent Witch*, an exorcism from the *Key* is used to banish a demon who possessed a nun in a convent.

"Prayers are said in vain, Dr Aspius summons to his aid one Magister Joel, who comes and drives the demon out of her, by pronouncing a tremendous exorcism out of the *Clavicula Salomonis*, and by drawing a Tetragrammaton with his forefinger upon her breast. The devil leaves Magdalena with a tremendous clatter: a whirlwind shakes the whole church, and upsets the bag containing the offerings." ¹

Continuing the English relationship with the *Key of Solomon*, and finally making it more widely available, was Samuel Liddell MacGregor Mathers (1854-1917). As Mathers did not publish a single manuscript but compiled one from seven existing sources, he could be described as the creator of the most recent *Key of Solomon*. As one of the founders of the Hermetic Order of the Golden Dawn, Mathers' life has been well documented and needs no further discussion here.²

Ebenezer Sibly, an astrologer, was also very interested in the *Key of Solomon*. Strangely he made a copy of one which bears some close resemblance to the version in Wellcome MS 3670 here presented. The Sibly MS contains Chapters 1-10 and 15 of Wellcome MS 4670, but 20 Pentacles from Wellcome MS 4670 are absent from the Sibly MS, making our present text considerably more comprehensive. Notably the information and images of the Planetary Intelligences & Daemons are also absent. It is also interesting to note that the Planetary Angels are present in Wellcome MS 4670, but not in Sibly.

The Aubrey MS 24 is particularly interesting because there is some evidence that John Aubrey (1626-1697) who was a well known antiquarian, father of the 17th century pseudo-Druidic revival, and a contemporary of Elias Ashmole, actually tried the experiments that he recorded in this manuscript copy. His version was derived from an Italian manuscript, as he writes in the front of this manuscript:

"The booke from whence I transcribed this was writt by an Italian, and in a very good hand."

¹ Meinhold, The Convent Witch, in The Daguerrotype, Vol III, No 4, 1849, page 153.

² See for example *The Sword of Wisdom* by Ithell Colquboun and *The Magicians of the Golden Dawn* by Ellic Howe.

It seems likely that the English manuscripts of the *Key* were derived from Italian manuscripts, although it is possible that someone had also translated the *Hygromanteia* into English at an early date, possibly in the mid 1500s.

We must also mention Joseph Peterson here, as a modern champion of the grimoire tradition, who through his tireless work and excellent scholarship, has made so much material freely available to all, through his books and his invaluable website www.esotericarchives.com. Peterson gives translations and transcriptions of a number of the *Key of Solomon* manuscripts, including Additional MS 36674, Lansdowne MS 1203, Sloane MS 3847 and a revised version of Mathers' edition.

The Arabic Key

Although the Arabic traditions about Solomon's intercourse with demons are extensive, we have only been able to locate one manuscript which has a direct bearing on the *Key of Solomon*.¹ Undoubtedly others remain to be discovered.

One of the chief sources of the pseudo-Solomonic works is Arabic literature, in which connection the legend that Solomon was the inventor of the Arabic and Syriac scripts is of interest. It is, indeed, supposed by the Arabs that Solomon wrote originally in Arabic various scientific works. Abraham Jagel in the fourth part of his *Bet Ya'ar ha-Lebanon* ² says that Solomon wrote his scientific works in another language than Hebrew, so that it might be understood by the foreign kings who came to hear his wisdom.³

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¹ Vatican Ar. MS 448.

² Quoted in Kerem Chemed, ii. 41 et seq.

³ I Kings v. 14.



Figure 3: Magic Circle with an external circle for the spirit's manifestation, a facility which usually takes the form of a triangle in other grimoires such as the *Goetia*.¹.

¹ From an eighteenth century French Clavicule de Salomon, Bibliothèque de l'Arsenal MS 2350.

The French Key

The French love of the *Key of Solomon* can be seen by the large number of French versions we have tracked down, by far the single largest quantity. Significantly almost all the Text-Groups are to be found in French manuscripts, showing the diversity of the material in its full glory.

One name that turns up in connection with a number of the French manuscripts of the *Key of Solomon* is Pierre Morissoneau. Pierre Morissoneau was a Professor of Oriental Languages at Paris University. There are at least seven texts which mention Morissoneau, these being Gregorius Niger Private Collection MS 5, Wellcome MS 4655, Wellcome MS 4656, Wellcome MS 4657, Wellcome MS 4660, Wellcome MS 4661 and Wellcome MS 4670, in other words all of the Rabbi Solomon Family of manuscripts.

Morissoneau's texts seems also to be associated with illustrious magical figures, as another of his manuscripts, Wellcome MS 4656 bears the Ex Libris plate of Papus designed for him by G. de Tromelin in 1908. Papus was the nom de plume of Dr Gérard Encausse (1865-1916), best remembered for his writings on *The Qabalah*, *Tarot of the Bohemians* and *Faust and Goethe*.

Another owner of a Morissoneau text was Francis George Irwin (1828-1892). Captain F.G. Irwin, as he was often known, was a senior Freemason and Rosicrucian. His friends included the Reverend Ayton, Frederick Hockley and Kenneth Mackenzie, and with them he was one of the members of the Society of Eight. Irwin's book plate is to be found in Wellcome MS 4657.

Three of the Morissoneau texts were copied by the same scribe, J. S. Fyot, including the two we have reproduced in this current volume. J. S. Fyot copied Wellcome MS 4669, Wellcome MS 4670 (both here reproduced), and Wellcome MS 4661.

One of J. S. Fyot's female ancestors married Antoine d'Argenson, which interestingly ties the Fyots with the founder of the Bibliothèque de l'Arsenal.

Antoine René de Voyer d'Argenson, third Marquis de Paulmy (1722-1787), described by Grillot de Givry as a 'whimsical soldier', is responsible for adding many of the copies of the *Key of Solomon* to the Bibliothèque de l'Arsenal (later to be incorporated into the Bibliothèque Nationale). His library was one of the finest collections of any private individual of the period. It included some 100,000 carefully selected volumes, largely by French writers and especially poets. He catalogued the library himself, dictating or writing the documents which display his expertise and taste.

¹ A device for the attempted detection of psychic forces was invented by the Count de Tromelin at the beginning of the twentieth century.

The library was purchased in 1785 by the Count of Artois, brother of the king, who allowed d'Argenson to retain it for his lifetime. This library formed the basis of the Bibliothèque de l'Arsenal since, as Grand Master of Artillery; he had used the Arsenal to house his library. It was in this library that S. L. MacGregor Mathers discovered and published a manuscript of the *Book of Abramelin the Mage*. Undoubtedly Mathers would have also been aware of the French MSS of the *Key of Solomon* present in that collection.

The *Key of Solomon* also found its way into French literature. The French writer Le Sage mentions Solomon's *Key* in the same breath as Agrippa:

"Ah, cried Don Cléofas, are you then the famous Asmodeus, so gloriously celebrated by Agrippa and the *Clavicula Salomonis?*" 1

The student Don Cléofas helps Asmodeus escape from the bottle in which he has been imprisoned. Asmodeus appears in the *Testament of Solomon*, and was according to Jewish legend, the only demon that ever got the better of Solomon.

Although it is a later work (1845 despite its claims of a 1522 origin), the grimoire the *Dragon Rouge* ('Red Dragon') describes the apotropaic power of the *Key of Solomon* during the "Great Calling of the Spirits":

"O great Lucifuge, I beseech thee leave thy dwelling, in whatever part of the world it may be, to come and speak with me; if not, I will thereto compel thee by the power of the mighty words of the great *Clavicle of Solomon*, whereof he made use to force the rebellious spirits to accept his pact."

This derivative work (also known as the *Grand Grimoire*) draws largely on the material found in the *Grimorium Verum*, and from that perspective is a third-hand fragment of *Key of Solomon* material. It introduces the medium of the sort of pact which no self-respecting magician would ever consider signing his name to.

¹ The Devil Upon Two Sticks, translated from L Diable Boiteux by Le Sage, Donaldson, 1762, page 4.



Figure 4: Apollo Medicus evoking demons for medical advice. The attitude towards demons in fifteenth century Italy seems to have been very matter of fact, or even jocular, as shown here with the karcist working from within a very basic protective circle, with both patient and maid casually looking on.¹

¹ Florentine Picture Chronicle, 1460s (British Library).

The Italian Key

Although the Key of Solomon had been on the Index of Forbidden books since the mid-sixteenth century, 1 it is possible that the double-edged Italian relationship of passion and hatred for the Key of Solomon has its roots in the attempted magical murder of Pope Urban VIII in 1633. Cardinal d'Ascoli, the nephew of Cardinal Giacomo Centini, liked the idea of being the Pope's nephew and enlisted the aid of a hermit and a man referred to as Frater Cherubino. This trio, with the aid of a Frater Domenico² supplied by Giacomo set about trying to kill the Pope through magic. They failed and met unpleasant ends at the hands of the Inquisition. This case is well documented in the Inquisitorial Records and stands out as one of the major attempts to use magic to kill such a prominent figure.

"They caused a knife to be forged, after the design of the Key of Solomon, and had it inscribed with Cabalistic symbols. A clean virgin was employed to spin hemp into a thread. Then they resorted to a distant room in Giacomo's palace, where a circle was drawn with the mystic thread, a fire was lighted in the centre, and upon it was placed an image of Pope Urban formed of purest wax. The devil was invoked to appear and answer whether Urban had deceased this life after the melting of the image."3

Following these events the Roman Catholic Church in Italy would focus their attention on grimoires generally and the Key of Solomon specifically. Their cause was not aided by the continued interest in the Key from within their own ranks. All 695 folios of Busta MS 102 deal with accusations against monks related to the use of the Key of Solomon. In the subsequent decades there would be an increased interest in the Key of Solomon both amongst book sellers and the Inquisition. Inquisition records show a concerted level of interest after 1640 when it was recorded that the Key had been translated from Latin into Italian, increasing its level of accessibility and availability.4

A result of this increased availability can be seen in 1654 in Venice where the strega famosissima⁵ Laura Malipiero was arrested for possessing magical manuscripts she was copying, specifically including the Key of Solomon.6 Reference was frequently made in the Inquisitorial Records of Venice to book dealers involved with the transmission of this banned text.

⁵ Most famous witch.

Wissensideale und Wissenskulturen in Der Frühen Neuzeit, Detel & Zittel, 2002, page 100.

² Father Domenico was the name of one of the characters in James Blish's Black Easter, which contains one of the best fictional accounts of a Goetic evocation.

³ John Addington Symonds, Renaissance in Italy: The Catholic Reaction. Part 1, 2001, page 46.

⁴ Busta MS 90, quoted in Scully, 'Marriage or a Career? Witchcraft as an Alternative in Seventeenth-century Venice' in Journal of Social History, Summer, 1995.

⁶ Davis, Shipbuilders of the Venetian Arsenal, John Hopkins University Press, 2002.

Thus we see, for example a reference to Boniface Cabiana who sold magic books near the Rialto,¹ and Giacomo Batti who had a bookshop on the Frezzeria.²

Another instance of the *Key of Solomon* being connected with evil by the Church was in 1630 in Milan. During the trial of suspected plague-spreaders, a man named Baruello stated that he had been recruited by a French priest who carried a long black wand and the *Clavicula Salomonis*. The priest and his confederates allegedly drew magic circles on the ground and wrote incantations with diabolic characters.³

Considering the burning of the black magician Peter Mora, author of the *Zekorbeni*, for a similar charge of plague spreading, the connection made by the Roman Catholic Church between the *Key of Solomon* and such acts was clearly an effective propaganda tool.

Abraham Colorno

Attention had been focused on the *Key* as a malefic grimoire due to some of its contents since the late sixteenth century, as can be seen by the comments made by Abraham Colorno's friend Tomaso Garzoni in both *Teatro dei vari e diversi cervelli mondani* (1583) and *Piazza Universale di tutte le professioni del mondo* (1585). Garzoni declared:

"And it is well demonstrated that these perverse sorcerers do everything by diabolic arts, inducing insane love and extravagant hatred in men through incantations, using the so-called and profane *Clavicula Salomonis*, wickedly and sacrilegiously baptising magnets for this effect, and using images of melted wax, and hair-raising, unspeakable imprecations. Thus they make madmen of men, and turn them frantic, as if they were trapped, or rapt by a higher power, and lifted by force from their true selves."

Abraham Colorno⁵ (c.1530-c.1598) was a Mantuan Jew. Colorno learnt to fence as a child and was viewed as a military genius with regard to his construction of fortifications and weapon design. His engineering feats were popularly associated with black magic.⁶ He was highly regarded by his peers and seen as an expert on security matters.⁷

The Colorno Family of the *Key of Solomon* manuscripts derived from his translation, is one of the most influential, and contains the largest number of manuscripts. We have traced at least fourteen works to his original

¹ Busta MS 103, 7 May 1647.

² Busta MS 103, 15 February 1648.

³ Detel & Zittel, Wissensideale und Wissenskulturen in Der Frühen Neuzeit, 2002, page108-9.

⁴ Garzoni, Piazza Universale di tutte le professioni del mondo, 1585, page 515.

⁵ Or Colorni.

⁶ Detel & Zittel, Wissensideale und Wissenskulturen in Der Frühen Neuzeit, 2002, page 101.

⁷ Shulvas, *The Jews in the World of the Renaissance*, Brill Archive, 1973, page 353.

translation, making it probably the largest and perhaps the most influential Family of manuscripts.¹

Colorno's Italian translation of the *Key of Solomon*, specifically his rendering of the "Hebrew and Chaldean names, as well as those in Arabic and the like" was criticized in an undated letter written by a certain "G. G. I. E. of Antwerp, Philosopher and Professor of Astrology," who declared that he would amend his mistakes. ² This tends to suggest that there was a Hebrew original, and that 'G. G. I. E.' also had access to it. Whether he ever amended Colorno's rendering remains a mystery.

Vincenzo Gonzaga, Duke of Mantua, (1562-1612) was a patron of the arts, both literary and musical. Vincenzo was a religious man, "who loved magic effects, whether on the stage or in an alchemist's alembic." In addition to commissioning Colorno to translate the *Key of Solomon* from Hebrew to Italian (from whence it was later translated into French and Latin), he also commissioned an unnamed individual (F.L.C.) to produce another Latin translation from the Hebrew, of which two copies survive.⁴

The Ducal palace of Colorno built in the early 18th century is about nine miles north of the city of Parma. This was inventoried in 1856, and Abraham Colorno was described in that inventory. The *Jewish Encyclopedia* describes him as follows:

"His great skill in his profession caused him to be much sought after, and in 1578 he held the position of engineer at the court of Alfonso d'Este, Duke of Ferrara, who, in 1588 sent him to Prague. Soon after Colorni, with his son Simon, went to Mantua, looking after Alfonso's private affairs; and then returned to the court of Alfonso d'Este, who, at the request of the Duke Frederick, sent him to his court at Württemberg in 1597.

Colorni was famous not only as an engineer and mechanician, but also as one of the greatest mathematicians and archaeologists of his age, and above all as a man of charming manners and many accomplishments, including duelling, his skill in which he once had occasion to exercise against a slanderer... Among

¹ Including Biblioteca Zayas MS C V 1, Biblioteca Zayas MS C XIV 1, Biblotheque l'Arsenal MS 2348, Hamiltoniana MS 589, Harley MS 3981, Kings MS 288, Lansdowne MS 1202, Nordkirchen MS 169, Sloane MS 3091, Stadbibliotek Zittau MS B107 [#2], Wellcome MS 4658, Wellcome MS 4659, Wellcome MS 4666 and Wellcome MS 4669.

² Abramo Colorni, Jarè, 1891, page 286-7.

³ Simon, *A Renaissance Tapestry: The Gonzaga of Mantua*, 1988, page 219. A text with the title *Clavicula Salomonis* is mentioned in the fifteenth-century book list of the Milan dukes for which see Elisabeth Pellegrin, *La Bibliotheque des Visconti et Sforza ducs de Milan au XVe siècle*, OUP, Oxford, page 322.

⁴ These are Chatsworth MS 73D and Evangelische Kirchenbibliotek Cod 31. Of these the former is sixteenth century and thus likely to be the original or a near copy, while the latter is eighteenth century.

Colorni's inventions was a kind of ten-chambered revolver, of which, it is said, he made 2,000 at the request of Alfonso.

Colorno was the author of the following works: Entimetria, rules for the measurement of straight lines (mentioned by Garzoni); Tavole, mathematical tables (also mentioned by Garzoni); Clavicula Solomonis, translated into Italian, at the request of the Duke of Mantua...¹ This translation served as a model for the French version (still extant in several manuscripts) entitled La Clavicule du Très Savant Solomon, dans Laquelle les Secrets des Secrets sont Ouverts et Découverts. Colorni was also the author of a treatise upon the art of writing in cipher, entitled Scotographia o Vere Scienza di Scrivere Oscuro Facilissima et Securissima per Qualsi Voglia Lingua (Prague, 1593), and dedicated to Rodolph II."

Like John Dee, Colorno was also a cryptographer, and both knew Rudolph II of Bohemia, that famous collector of astronomers, magicians and alchemists.

Giacomo Casanova

The *Key of Solomon* was mentioned by Giacomo Casanova (1725-1798). He wrote in his *Memoirs* that he had been caught with several magical and cabalistical writings, and that these

"were the *Clavicula Salomonis*, the *Zecor-ben*, *Picatrix* essays on the planetary periods in which incantations were to be performed, and other works of a similarly learned nature; whoever knew me to be in the possession of these, would consider me as a magician, and that I did not by any means regret."²

Casanova seems to have possessed both a version of the *Key of Solomon*, and the same work under the name *Zecor-ben* or *Zekorbeni*.

Benvenuto Cellini

One of the most detailed accounts of a full scale evocation appears in the autobiography of Benvenuto Cellini (1500-1571), one of Renaissance Italy's greatest craftsmen. In about 1533 Cellini met with a Sicilian priest versed in the art of ritual magic who agreed to show him an evocation. The style of this evocation is very similar to that shown in the *Key of Solomon*.

"It happened through a variety of singular accidents that I became intimate with a Sicilian priest, who was a man of very elevated genius and well instructed in both Latin and Greek letters. In the course of conversation one day we were led to talk about the art of necromancy...³

³ Necromancy here meaning evocation of spirits, rather than the raising of the dead.

¹ The *Encyclopedia* incorrectly adds "from the Hebrew work on magic, *Mafteah Shelomoh* (Mantua, 1580?)."

² Arthur Machen, *The Memoirs of Jacques Casanova de Seingalt*, London, 1894, 12 vols. Or *Casanova, History of My Life*, translated by Willard Trask, Volumes III & IV, 1967, page 200.

The priest one evening made his preparations, and bade me find a comrade, or not more than two. I invited Vincenzio Romoli, a very dear friend of mine, and the priest took with him a native of Pistoja, who also cultivated the black art. We went together to the Coliseum; and there the priest, having arrayed himself in necromancer's robes, began to describe circles on the earth with the finest ceremonies that can be imagined. I must say that he had made us bring precious perfumes and fire, and also drugs of fetid odour. When the preliminaries were completed, he made the entrance into the circle; and taking us by the hand, introduced us one by one inside it. Then he assigned our several functions; to the necromancer, his comrade, he gave the pentacle to hold; the other two of us had to look after the fire and the perfumes; and then he began his incantations. This lasted more than an hour and a half; when several legions appeared, and the Coliseum was all full of devils. I was occupied with the precious perfumes, and when the priest perceived in what numbers they were present, he turned to me and said: "Benvenuto, ask them something." I called on them to reunite me with my Sicilian Angelica. That night we obtained no answer; but I enjoyed the greatest satisfaction of my curiosity in such matters. The necromancer said that we should have to go a second time, and that I should obtain the full accomplishment of my request; but he wished me to bring with me a little boy of pure virginity.

I chose one of my shop-lads, who was about twelve years old, and invited Vincenzio Romoli again; and we also took a certain Agnolino Gaddi, who was a very intimate friend of both. When we came once more to the place appointed, the necromancer made just the same preparations, attended by the same and even more impressive details. Then he introduced us into the circle, which he had reconstructed with art more admirable and yet more wondrous ceremonies. Afterwards he appointed my friend Vincenzio to the ordering of the perfumes and the fire, and with him Agnolino Gaddi. He next placed in my hand the pentacle, which he bid me turn toward the points he indicated, and under the pentacle I held the little boy, my workman. Now the necromancer began to utter those awful invocations, calling by name on multitudes of demons who are captains of their legions, and these he summoned by the virtue and potency of God, the Uncreated, Living, and Eternal, in phrases of the Hebrew, and also of the Greek and Latin tongues; insomuch that in a short space of time the whole Coliseum was full of a hundredfold as many as had appeared upon the first occasion. Vincenzio Romoli, together with Agnolino, tended the fire and heaped on quantities of precious perfumes. At the advice of the necromancer, I again demanded to be reunited with Angelica. The sorcerer turned to me and said: "Hear you what they have replied; that in the space of one month you will be where she is?" Then once more he prayed me to stand firm by him, because the legions were a thousand fold more than he had summoned, and were the most dangerous of all the denizens of hell; and now that they had settled what I asked, it behoved us to be civil to them and dismiss them gently. On the other side, the boy, who was beneath the pentacle, shrieked out in terror that a million of the fiercest men were swarming round and threatening us. He said, moreover, that four huge giants had appeared,

who were striving to force their way inside the circle... Again I said to him: "These creatures are all inferior to us, and what you see is only smoke and shadow; so then raise your eyes." When he had raised them he cried out: "The whole Coliseum is in flames, and the fire is advancing on us" then covering his face with his hands, he groaned again that he was dead, and that he could not endure the sight longer. The necromancer appealed for my support, entreating me to stand firm by him, and to have asafoetida flung upon the coals...

The boy, roused by that great stench and noise, lifted his face a little, and hearing me laugh, he plucked up courage, and said the devils were taking to flight tempestuously. So we abode thus until the Matin bells began to sound. Then the boy told us again that but few remained, and those were at a distance. When the necromancer had concluded his ceremonies, he put off his wizard's robe, and packed up a great bundle of books which he had brought with him; then, all together, we issued with him from the circle, huddling as close as we could to one another, especially the boy, who had got into the middle, and taken the necromancer by his gown and me by the cloak. All the while that we were going toward our houses in the Banchi, he kept saying that two of the devils he had seen in the Coliseum were gambolling in front of us, skipping now along the roofs and now upon the ground. The necromancer assured me that, often as he had entered magic circles, he had never met with such a serious affair as this... Engaged in this conversation, we reached our homes, and each one of us dreamed all that night of devils."

The drawing of the circle on the earth, the use of pentacles, the use of sweet perfumes to attract the spirits and asafoetida for banishing them, the long invocations in Hebrew, Greek and Latin, the choice of a deserted venue, and the use of a virgin boy as scryer, and the appearance of the four Demon Princes as giants, are all part of the tradition in which the *Key of Solomon* was developed.

¹ John Addington Symonds, *Autobiography of Benvenuto Cellini*, Doubleday, NY, 1946, Chapter LXIV.

The German Kev

With a magical legacy including such luminaries as Trithemius, Agrippa and Paracelsus, it was inevitable that there would be a German branch on the Key of Solomon manuscript tree, and the Expurgated Text-Group contains manuscripts in German with the title Clavicula Salomonis Expurgata, oder Schlüssel des Königs Salomons Wunderbahrlicher Geheimnisse und vieler zukünftigen Dinge ('Clavicula Solomonis Abbreviated, or Key of King Solomon's Wondrous Secrets and Many Things of the Future').

A number of other German manuscripts in other Text-Groups are extant. The Pseudo-Solomonic text Semiphoras et Schemhamphoras Salomonis Regis was printed in 1686 in German, which was a prime source for the German text Claviculae Salomonis et Theosophia Pneumatica, referred to by Goethe in his telling of the Faust tale, and which accordingly also influenced the famous Faustian grimoire, The Threefold Harrowing of Hell or the Black Raven.

The Black Raven begins with the scene where Faust determines the speed of the summoned demons, to assess their suitability. The speed of an arrow or of the wind is judged too slow, but the speed of a man's thoughts is considered satisfactory. This incident is found in the 1589 Spiess Faustbook, giving an early precedent which is subsequently added to the front of the work. The process used for the pact found in the Black Raven also has precedents, in the Fourth Book of Occult Philosophy of Agrippa.

The Faust legend was told and retold over the centuries from the late sixteenth century through to the nineteenth century, gaining embellishments along the way. What started as a synthesis of the tales of Theophilus and St Cyprian has become bound up with another synthesis, the *Key of Solomon*.

The fifteenth century Munich Handbook Clm MS 849, although it is in Latin, has German notes which suggest its provenance was geographically located in Germany. Solomon is referred to in this text, as a powerful magician, in references such as "I conjure you by the seven signs of Solomon, and by his seal and wisdom."1

Hermann Gollancz (1852-1930), the editor of the Sepher Maphteah Shelomoh was a German born in Bremen, and migrated to England. Consequently when researching the Key of Solomon he primarily quoted German sources. A modified version of his list of these, reproduced below, demonstrates the degree of interest in the Key in Germany.2

² Derived from Karl Engel, Zusammenstellung der Faust-Schriften von 16 Jahrhundert bis

See Forbidden Rites, Kieckhefer, 1997, page 108.

Mitte 1884, Oldenburg, 1885 (Section VI, Salomo, page 443).

Clavicula Salomonis Hebracorum Regis translata in latinum idioma ex Hebraco...;

Clavicula Salomonis filii David...;

Salomonis Clavicula i.e. Der Schlüssel Salomonis, Magiae et albae et nigrae, Romae, 1510; ¹

Claviculae Salomonis et Theosophia Pneumatica, Wesel, Duissburg and Frankfurt... Andreas Luppius, 1686; ²

Semiphoras and Schemhamphoras Salomonis Regis... Wesel, Duissburg and Frankfurt... Andreas Luppius, 1686; 3

Clavis Salomonis et thesaurus... translated by Neydecker, Germany, 1716; Clavicula Salomonis, explained by Samuel Heineke, Pressburg, 1780; Clavicules de Salomon... called the Papillon Vert... [Green Butterfly], 1827.

The Latin Key

Of course the Latin Key was the form which most easily travelled through Europe, as this language was still known by educated men up to at least the 18th Century. The Latin Keys are spread throughout Europe, and date through the whole range of manuscripts from the earliest to the latest, covering most of the different text-groups. With 27 Latin manuscripts and five partially Latin manuscripts currently known, the Latin manuscripts are the second largest group by language, being about one fifth of the total quantity. However, apart from the prayers which were often retained in Latin, this language does not seem to have been as influential in the transmission of the *Key* as French or Italian.

The Czech Key

The only example of the *Key of Solomon* in Czech known to us, dating from 1810, is Wellcome MS 4663 which is unremarkable, in that it contains many prayers and few illustrations.

The Dutch Key

There are three identified Dutch versions of the *Key of Solomon*, Berlin MS Germ Quarto 474, Wien MS 11344 (both from the 17th century), and Leipzig MS 790 (18th century). In each case the prayers are in Latin. We have not examined these, so we do not know either their likely Text-Group or provenance.

¹ Constantius M. hat diese Clavicula von Jerusalem geshickt 320.

² Reprinted in Scheible's *Das Kloster*, Vol. III.

³ Reprinted in Scheible's *Das Kloster*, Vol. III, and subsequently in his *Bibliothek der Zauber-*, *Geheimnissund Offenbarungs-Bucher*, 1849, Part VI.

The Hebrew Key

To date no Hebrew source of the *Key of Solomon* has been discovered. In the next chapter we will deal with the Hebrew text *Sepher Maphteah Shelomoh* which although it is a version of the *Key of Solomon*, is derived from Latin and Italian manuscripts, rather than being their source.

In the Jewish tradition, Solomon was regarded as the author of various works on the natural sciences, as well as magic. The legend of the rivalry between Solomon and Asmodeus was current as early as the time of Josephus, who states that God gave Solomon, via the archangel Michael, a ring or a seal which enabled him to control demons.¹

Other writings of Solomon are quoted by Eusebius, Suidas, Michael Glycas and Maimonides who also ascribes to Solomon works on mathematics.² As we have already looked at various predominantly Latin books attributed to Solomon, it is time to look at the better known ones in, or translated from, Hebrew.³

- 1. Sifra di-Shelomoh Malka, or The Book of King Solomon, quoted in the Zohar.⁴ As this work is once referred to as Sifra de-Chokmeta di-Shelomoh Malka ('The Book of Wisdom of King Solomon'), it is possible that the Wisdom of Solomon was instead meant by this reference.
- 2. Sifra de-Ashmedai, a work quoted in the Zohar under various titles.

This is a book of magic containing formulas for subjugating demons, the authorship of which is often ascribed to Solomon. It has been translated variously as:⁵

The Book of Asmodeus, which he gave to King Solomon;

The Book of Asmodeus the King;

The Magic Book of Asmodeus;

The Magic Book which Asmodeus taught King Solomon;

The Book which Asmodeus left for King Solomon.⁶

- Sepher ha-Refu'ot, on medicaments is referred to by Abu Aflach in his
 citation of the fourteenth of Solomon's aphorisms. It is also mentioned
 by the cabalist Nachmanides.
- 4. Sepher ha-Razim. At the end of the description of a book of medicine transmitted by the angel Raziel to Noah it says:

¹ See Origen, Epistola ad Mattheam, xxvi. 63; and Nicetas Choniates, Annales, page 95.

² See Eusebius, *Præparatio Evangelica*, ix. 31; Suidas, Εζεκιας; Michael Glycas, *Annales*, ii. 183; and Maimonides, *Yad*, *Khiddush ha-Chodesh*, xvii.

³ The following list is mostly taken from the Jewish Encyclopaedia.

⁴ In i. 76b et passim, iii. 10b et passim.

⁵ It may be identical with the *Kitab al-Uhud*, mentioned in D'Herbelot's *Bibliothèque Orientale*.

⁶ Zohar iii. 19a, 43a, 77a, 128a, 194b.

- "To Solomon was revealed the book of secrets (*Sepher ha-Razim*) by means of which he ruled over demons and everything in the world."
- 5. Sepher Raziel is sometimes also attributed to Solomon, but it seems likely that the authority who ascribed it to Solomon simply confused Sepher Raziel with Sepher-ha-Razim.
- 6. *Melakah Elohit*, or *The Divine Work*. According to Sylvestre de Sacy, the full Arabic title of this work is *Sirr al-Khalikah wa-Sana'at al-Tabi'ah* ('The Secret of Creation and the Work of Nature').
- 7. Sepher ha-Mizpon, a work on alchemy.
- 8. Sepher ha-Nebu'ah, a work on prophecy, quoted by Abu Aflach;
- 9. Sepher ha-Almadil.³ This title figures in the Catalogo Kühtzii, (No. 11) as Almodal de Duodecim Choris Angelorum in Aquis Supra-Cælestibus. Wolf calls the work Almandel, deriving it from the Arabic al-mandal (meaning 'a circle'), in the sense of the protective circle inscribed by magicians on the ground.
- 10. Preparatio Speculi Salomonis Insignis;
- 11. Semiphoras, a treatise in German on the Tetragrammaton;
- 12. Septem Sigilla Planetarum;
- 13. Anelli Negromantici dal Salomone (translated into Italian), on necromancy;
- 14. Verum Chaldaicum Vinculum;4
- 15. Beschwerungen der Olympischen Geister, on the Olympic Spirits.5
- 16. Salomonis Trismosini, described as a treatise on colors, or on Cabalah.
- 17. Somnia Salomonis; 6

The first five titles are specifically magical texts which relate to angels and demons. The rest of these pseudo-Solomonic works only relate to the *Key of Solomon* indirectly, in as much as they all touch upon magic and serve to show the range of esoteric literature that has grown up around Solomon's name.

¹ This may be identical with the work cited by Allemanno in *Sha'ar ha-Cheshek* as *Meleket Muskelet*

² in Notices et Extraits des Manuscrits Arabes, iv. 119.

³ Latin manuscript No. 765 of the Leipsic Library.

⁴ With the German title Wahrhafte Zubereitung des so Genanten Cinguli Salomonis oder Salomons Schlange.

⁵ See Skinner (2006), Tables M42-M50 for full details of the Olympic Spirits.

⁶ Venice, 1516.



Figure 5: An 'Alpha et Omega' Circle from the *Sepher Maphteah Shelomoh*. This is a form similar to one found in the present Wellcome MS 4670, but with the central quadrants written in Hebrew, but obviously borrowed from Christian sources. The crude transliteration of 'AL-PhA et A ω ' to 'N NN ND-N'' shows that the scribe did not really understand what he was transcribing from the Latin, and simply transliterated it as best he could, using \(\text{to represent } \omega \) and \(\text{NN}\) to represent the Latin 'et'. Note the important external Triangle into which the Spirit is to be evoked.\(\text{1}\)

¹ Gollancz, Sepher Maphteah Shelomoh, Teitan Press, York Beach, 2008, folio 2 (40).



Figure 6: A Circle from the *Sepher Maphteah Shelomoh* showing the access path for the karcist and his disciples. The five small circles represent the Master and four disciples. The Latin origin of this diagram can be clearly seen in the Hebrew inscribed on the path: "IDTI" which means 'Via Itmon', as "I is just a transliteration for 'via', the Latin for 'path'. Itmon is another name for the angel Metatron.

¹ Gollancz, Sepher Maphteah Shelomoh, Teitan Press, York Beach, 2008, folio 🖰 66a.

Sepher Maphteah Shelomoh

Sepher Maphteah Shelomoh שלמה שלמה ("The Book of the Key of Solomon") is the name of a Hebrew manuscript of the Key of Solomon, which dates back to 1700 or before. Apart from the facsimile Gollancz edition of 1914, there are two other extant manuscript copies, one being comprised of two manuscripts in the British Library: Oriental MS 6360 and Oriental MS 14759. The other copy is Rosenthaliana MS 12 at the Bibliotheca Rosenthaliana in Amsterdam.¹

The Gollancz manuscript, a copy made in Amsterdam, has been dated to 1700. There are earlier references to the *Sepher Maphteah Shelomoh* in a sixteenth century work *Shalshelet ha-Qabbalah* by Gedaliah ibn Yahya.² As for the material included in it, this dates probably back to de Abano's *Heptameron* in 1496.

It is also worth noting that BL Oriental MS 6360 bears the title of *Sepher ha-Levanah*, or *The Book of the Moon*. If this was the book of the same name mentioned by Rabbi Nachmanides in his thirteenth century *Commentary on Deuteronomy* it immediately gives a provenance which matches the very earliest grimoires.

The images contained within the *Sepher Maphteah Shelomoh* are striking and probably even older, as they in some instances bear a resemblance to those found in the *Greek Magical Papyri* (dating back to c.200 BCE–500 CE) rather than to typical Hebrew illustrations, which raises interesting questions about their original provenance.

Hermann Gollancz found the manuscript in his father's library at the beginning of the twentieth century, and he published a commentary on it under the name of *Clavicula Salomonis* in 1903, and then a full facsimile of it in 1914 as *Sepher Maphteah Shelomoh*.

As it is largely different from the majority of the *Key of Solomon* manuscripts, we have given it a separate Text-Group. Some material seems to be drawn from *Sepher Raziel*, and the section entitled *The Book of Light* is a straight copy from the *Heptameron* of Peter de Abano. The *Heptameron* is also the source for the planetary perfumes to be found in the *Sepher Maphteah Shelomoh* (except for the replacement of pepperwort with the more sensible costus). In this context it is interesting to note that the 'Operation of Simon Magus' found in this text calls upon the triad of Lucifer, Beelzebub and Satan. These three arch-demons are also seen conjoined in the *Lemegeton* and also in proto-*Lemegeton* material, such as is found in Sloane MS 3824. They seem to have

¹ A facsimile of the Gollancz manuscript in script Hebrew, plus Gollancz's commentary in English and an introduction by Stephen Skinner, has been recently republished by Teitan Press as *Sepher Maphteah Shelomoh (Book of the Key of Solomon)*, Teitan, York Beach, 2008. ² *Shalshelet ha-Kabbalah*, Amsterdam, 1697, page 80a.

been edited out of later manuscripts, although their place in the procedure of coercing lesser spirits or demons in the *Lemegeton* is significant.

Scholem observed that the Gollancz manuscript contained Jewish, Christian and Arabic elements side-by-side, and that the frequency of Latin and Italian components led him to the conclusion that it was a Jewish copy of a Latin or Italian *Clavicula* text.¹ Research by other scholars such as Schiffman and Swartz, and particularly Claudia Rohrbacher-Sticker has subsequently supported Scholem's conclusions.²

The contents of this manuscript are sketched out by Gollancz at the end of his study, but he does not clearly identify the ten constituent books. These are useful for determining where the various parts came from, and so we list the first eight books below:

- 1. *Sepher Ha-Qadmoth.* Book of Prayers and Invocations (26 prayers in all), and the composition of the Divine Seal. Begins on Folio 1a.
- 2. A Book giving general instructions concerning the preparations, with a description of each of the requisite pieces of equipment, such as the Circle, Armadel, knife, sword, sickle, parchment, needle, garments, etc.³ Begins on Folio 7a.
- 3. *Sepher Ha-Chohmoth.* 'The Seals of the Twelve Constellations'. It includes the Conjuration of Barkiel. Begins on Folio 21a.
- 4. Sepher Sabne Shaót ha-Yom and Sepher mi-Sabne ha-Lailah includes the conjurations of the powers of the 12 Signs of the Zodiac, and images (tzelim) ⁴ of the twelve hours of the day and of the night. Begins Folio 25b.
- 5. Sepher Ham-Aur, 'The Book of Light'. This contains the names and seals of angels for specific days and seasons.⁵ Begins Folio 35a.
- 6. Sepher Bilet, 'The Book of the Seal of Bilit'. Bilit is a demon who also appears in many other grimoires. Begins Folio 42a.
- 7. Sepher mi-Ha'a lot ha-Yareah or 'Book of the Stations of the Moon' or Liber Lunae. Begins Folio 53a.
- 8. Sundry magical recipes including the Operation of Barakon and the Experiment of Simon Magus. Begins Folio 55a.

The book ends with an Appendix of further Operations (probably added at a later date) which are a familiar addition to many *Key of Solomon* manuscripts.

² Schiffman & Swartz (1992), page 20 and Rohrbacher-Sticker (1993 and 1995).

⁵ Some extracted from the *Book of the Angel Raziel*.

¹ Scholem (1965), pages 1-35.

³ A detailed description of some of the equipment left behind by conjurers interrupted during an operation in 1590 is to be found in *Archaeologia*, Vol. XL, 1866, page 397.

⁴ The word *tzelim*, 'image' or 'idol', maybe derives from the word for shade or shadow, *tzel*.

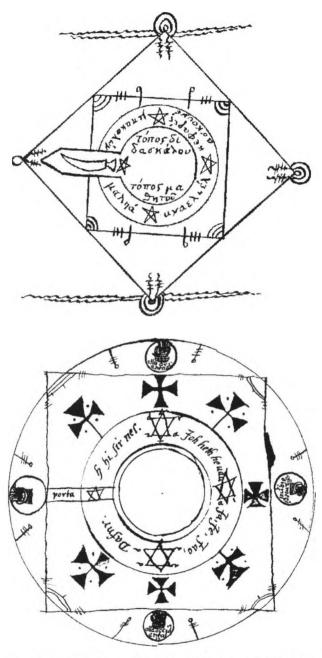


Figure 7: Two Magic Circles from the Greek *Hygromanteia*. Note the three 'lock marks' on the corners of the square, and the four incense pots at the cardinal points, both of which feature in the Circle diagram of Wellcome MS 4670 (see Figure 9).

¹ (Above) Circle from *The Magical Treatise of Solomon*, in Delatte (1927), page 25. (Below) Circle from *Hygromanteia* BL Harley MS 5596, f.52r. As reproduced on Joseph Peterson's www.esotericarchives.com.

The Greek Roots of the Key of Solomon

The original Greek manuscripts, of which there are at least 20 extant copies, are usually entitled *Hygromanteia* or *The Magical Treatise of Solomon* or just the *Solomonikê*. We will henceforth refer to these texts simply as the *Hygromanteia*. Hygromancy here does *not* signify 'divination by water', as is usually proposed, or even the ancient Greek practice of scrying in a bowl of water, but harks back to more ancient usages. Goodenough defines hydromancy as "a form of magic in which demons were called to appear as reflections or shadows on the surface of the water of a pot." Even that definition does not go far enough. We are reminded of the traditional use by Solomon of water pots to imprison the spirits, and the word 'hydria' in both Greek and Latin means an 'urn' or 'water jar'. The following passage from the diary of a pilgrim describing the apse of the church of Constantine (the Martyrium) in Jerusalem helps to come closer to the real meaning of hygromancy.

"...in a circle there are twelve columns made of marble (absolutely incredible), on top of the same columns there are twelve water vessels made of silver, where Solomon sealed the demons," ²

Note the passages specifically uses 'hydriae argenteae' or 'silver water vessels' not just 'urns'.

Zosimus (the 4th century Byzantine historian, who lived in Constantinople) also knew about the traditions of Solomon using *hydriae* to imprison demons. He is also aware of the tradition that some of these were kept in the chambers below the Temple of Solomon in Jerusalem. He also claims that the techniques used by Solomon originally came from Egypt. In the twelfth book, he writes:

"Among the Egyptians, there is a book called *The Seven Heavens*, attributed to Solomon, [containing techniques used] against the demons; but it is not correct (to say) that it is by Solomon, since these bottles had been brought at another time to our [Egyptian] priests; [however] that is what the language employed to denote them makes one suppose, because the expression 'bottle of Solomon' is a Hebrew expression. At any moment, the great [High] priest of Jerusalem gets them, according to the plain sense [literally], from the lower abyss of Jerusalem [below the Temple]...All or almost all agree concerning the function of the bottles directed against the demons. The bottles acted [against demons] like the prayer and the nine letters written by Solomon: the demons cannot withstand them."

³ M Berthelot, La Chimie, 2:264-265, quoted by Torijano (2002), page 180.

¹ Goodenough (1953-68), 2:232.

² "In circuitu duodecim columnae marmoreae (omnino incredibile), super ipsas columnas hydriae argenteae duodecim, ubi sigillavit Salomon daemones." From the 530 CE account of Jerusalem recorded in the *Breviarius de Hierosolyma* in P Geyer, *Itinera Hierosolymitana*, Vienna, 1893.

From this and other sources ¹ we can be certain that hygromancy was not 'divination by water' but something much closer to evocation and its attendant 'binding' of spirits using water vessels. The cauldron-like vessel shown in Figure 2, with the figure of Solomon holding a wand, might well be a depiction of this procedure.

We will see in the next section that the Seven Planets, or Seven Heavens, play an important part in the magic of the *Hygromanteia*, just as they do in the *Key of Solomon*. Zosimus is enlightening on the question of how these planets relate to the use of *hydriae* to imprison demons. Zosimus writes:

"The seven bottles in which Solomon shut up the demons were made of electrum. It is necessary to believe, in this respect, the Jewish writings about the demons. The altered book that we possess and that is entitled *The Seven Heavens* contains the following...The angel ordered Solomon to make these bottles....The wise Solomon knows how to summon the demons; he gives a formula of conjuration and mentions the electrum, that is, the bottles of electrum, on the surface of which he wrote this formula..." ²

It therefore does not make much sense to separate the material relating to the seven Planets from the procedure for conjuring and sealing the spirits, as some scholars have suggested, as they are part and parcel of exactly the same technique. The bottles or *hydriae* are made from electrum, a special mixture of metals, the recipe for which occurs in the same source:

"Solomon made the seven bottles according to the names of the seven planets, in conformity with the divine prescriptions about the working of the stone, for the mixing of the silver, the gold and the copper of Cyprus, with the substance called *orichalcus* [yellow copper ore] and copper of Marrah...The necessary ingredients are in all nine in number."

Contents of the Hygromanteia

The main manuscripts of the Greek *Key* are listed in Appendix E, and also noted in Appendix A. The Greek manuscripts are by far the oldest, seven dating from the 15th Century. Only one non-Greek manuscript dates from that century, and the dating of that French manuscript is definitely suspect.

Almost all versions of the *Hygromanteia* are introduced by a passage which clearly associates Solomon with this text through his address to his son.³

"Pay attention, my very dear son Rehoboam, to the exactness of this art of mine - your father Solomon - to the procedures, in which the whole matter of

² M Berthelot, *La Chimie*, 2:264-265, quoted by Torijano (2002), page 183.

¹ For more examples see also Skinner & Rankine (2007), pages 20-27.

³ The following sequence of contents follows Heeg (1911) and his translation of Codex Monacensis Gr. 70. These sections appear in varying order in other manuscripts.

hygromancy lies, because it is necessary before anything [...] to master the observation of the planets and of the signs of the Zodiac and to follow them and perform them according to your will."

The first section of the *Hygromanteia* associates every hour of every day with its ruling planet, Greek god, and quality of the hour, for example on Monday:

"At the first hour, the Moon is mistress and it is good for writing a contract for selling, and for the market-place.

At the second hour, Kronos [Saturn, is master]: a bad hour [for any activity]. At the third hour, Zeus [Jupiter]: a good hour so that you will open workshops. At the fourth hour, Ares [Mars, a good hour] so that you will avoid..."

And so on for the 24 x 7 = 168 planetary hours. This is reduced to simple planetary hour tables in later *Keys of Solomon*. In the next section Solomon informs Rehoboam that "one good angel and one evil demon are lords at each hour" and he lists them. A sample of this list is shown in Appendix D. As Torijano very significantly writes "Solomon is depicted not as an astronomer or even astrologer, but as one who knows the relation between this power and the time at which it can be obtained."

There is a very definite pairing of demons and the corresponding angel who thwarts that demon. This confirms the ancient origins of a practice which we remarked upon in the *Goetia of Dr Rudd*, but which is missing from many other grimoires, of having each and every demon controlled by its thwarting angel.³

One interesting facet of the first section of the *Hygromanteia* is that whilst the days are explained with reference to their corresponding planets (Sun = Sunday, and so on), two days are singled out: Saturday is described as the Sabbath, and Friday as the 'day of preparation'. This is obviously very Semitic in origin, suggesting an ultimately Hebraic origin. But at this point in time Greek sources are as far back as we can trace the *Key*.

Then Solomon explains the method: first utter the prayer of the planet of the hour; second adjure the angel of the hour; thirdly adjure its servant the demon "so that he might be your attendant in what you want to accomplish"; fourthly make the planet's characters with black ink; and fifthly offer the correct planetary incense. There is sometimes a further planetary prayer step.

Prayers for each of the planets, and a general prayer for the angels, are then given, followed by the characters of the planets and a list of the substances used to cense them. This technique of using the names appropriate to the hours and getting their 'approval' first can be found in the *Heptameron* of

¹ Torijano (2002), page 231.

² Torijano (2002), page 93.

³ This practice is also clearly laid out in the 3rd Century CE *Testament of Solomon*.

Peter de Abano, and going back even further, in the Graeco-Egyptian papyri of the early centuries CE. In *PGM* XXX. I-343, an imbedded sacred book called 'the Monad' (or as Betz translates it 'the Unique') we find this procedure:

"Now [the great name] is [composed of] 9 names, before which you say [those adjurations of] the gods of the hours, with [the prayer on] the stele, and [those adjurations of] the gods of the days and of those [angels] set over the weeks, and the compelling formula for these; for without these the god will not listen, but will refuse to receive you as uninitiated, unless you emphatically say in advance the [names of] the lord of the day, and of the hour...for without these you will not accomplish even one of these things."

This last specification is highly significant, and explains the importance attached to the 24 planetary hours of the day, of the week, and their corresponding angel and demon. It also explains the reason why so many invocations literally fall on deaf ears, 'for without these the god will not listen'. Just as we explained in the *Goetia of Dr Rudd*, the evocation must be structured correctly in order to work. Thus the *Hygromanteia* consists of the practice of planetary angelic and demonic evocation, whilst giving enough information about names and characters to enable the practitioner to generate the 168 possible pentacles, without actually drawing out these pentacles.

The next section is a detailed description of the uses of various plants and their magical, planetary and zodiacal correlates that later became divorced from the *Key* but which may have formed the basis for the herbal section of *The Book of Secrets of Albertus Magnus*, and later the work of Nicholas Culpeper.

In Harley MS 5596 we find a rather fuller version of the *Hygromanteia*.² This continues the above sequence of chapters with the familiar construction and consecration of the magical implements. The first is the *mauromaniko makhairi* or black handled knife, with its handle constructed from the horn of a black male goat. The instructions in the Greek text of the *Hygromanteia* for making the equipment will be familiar to anyone who has read the *Key of Solomon*:

"When you want to make the sword³ of the technique (with which you must draw the circle on the earth, and through which the pens of the technique and the other things will be made) it is necessary to do so in this way: take iron that has brought death, a sword or a blade or something similar; then give it to the blacksmith so that he may make for you a sword...and fix it with a handle made of the black horn of a he-goat, and do not cut anything with it and do not

³ Although this says 'sword' the remarks are much more applicable to the black-handled knife.

¹ Betz (1996) page 173. Three amendments have been made: the insertion of 'adjurations' inside the square brackets; the insertion of 'angels'; and the replacement of 'compulsive' by 'compelling'.

² The following sequence of contents follows Marathakis Ioannis (2007) and his summary of the contents of Harley MS 5596. These sections do not appear in a number of other manuscripts.

put it within a scabbard, and keep it in a pure spot...And use it because of its power, and not for anything else. $^{\prime\prime}1$

This is followed by the cutting of the reed or quill for inscribing the pentacles. As in the later *Key of Solomon* manuscripts a lot of attention is paid to the manufacture of the virgin parchment, and the inks to be used with it. In fact the *Key* is very much 'scholarly magic', as the written talismans or pentacles are a key part of the procedure. Consecrated beeswax and clay are then introduced for the usual magical purposes. Construction of the karcist's garments and ring occupy the next sections. The all-important Heavenly Seal (*Ourania*) or breastplate (if looked at from a Jewish ritual perspective) is then described.

Finally the way of working, sequence of evocations, and the conjurations are laid out. It is noteworthy that the four Demonic Kings of the quarters (which later form a key part of the *Grimorium Verum*) are specified as: East – Loutzipher [Lucifer]; South – Beelzeboul; West – Astaroth; North – Asmedai.

In conclusion it seems most likely that the *Key of Solomon* originated from the Greek manuscripts of the *Hygromanteia* and *Solomonikê* which had reached Italy (probably Venice) by the 15th century, or maybe a lot earlier. There it was first translated into Italian and Latin, under the title *Clavicula Salomonis*.

There is an oblique confirmation of the Greek origin of the *Key* in a Latin translation of the *Secretum Secretorum* ('Secret of Secrets'), another name for the *Key*. The introduction, in the form of a dialogue between Solomon and his son Rehoboam, says that when the Babylonian philosophers decided to renew Solomon's tomb, they found therein this book, enclosed in an ivory casket; but that none of them could understand it, they being unworthy to possess it. Then one of them, the Greek Zoe,² proposed that they should fast and pray to God for intelligence. Zoe alone, however, carried out this proposal; and an angel revealed to him the mysteries of the book. This suggests a *post hoc* justification for the work being found only in Greek.

One very complete manuscript version of the *Hygromanteia* may have reached England very early in the form of the 15th century Harley MS 5596. It is an intriguing thought that maybe this manuscript was owned or even translated by Dr John Dee, who was proficient in Greek. In the two Magic Circles reproduced here from this copy of the *Hygromanteia* (Figure 7) there are a number of points of construction which match with illustrations from our present manuscripts, but do not match with other *Keys* (Figure 10). Notably the sets of three 'lock marks' near the corner of the square: these were designed to 'lock down' the lines, so that they could not be breached by the

¹ Harley MS 5596, folio 24v.

² Or in another version of the same story, by Tozgrec, the Greek Toz.

spirits. Also notice the four incense pots marked as 'olla' in the Greek source and also in the present manuscript. The upper diagram (Figure 7) also has a similar Circle with an entrance and exit path clearly marked as in Figure 9.

Over the succeeding centuries the *Key* was translated into Italian, English, French, and less importantly into German, Dutch and Czech. Of these the most popular language was French, with Latin and Italian also having a significant number of translations. In the course of time the supposed translator's name varied from Abraham Colorno, to Cornelius Agrippa, Geo Peccatrix, Rabbi Nazar, Rabbi Solomon, Rabbi Abognazar, Pierre Morissoneau, Toz Graecus or Almadel. The ascription of translator helps us to group the manuscripts into the various manuscript Text-Groups, helping us to trace the *Key's* evolution.

Finally parts of the *Key*, along with parts of the *Heptameron*, were translated (or maybe even re-translated) into Hebrew as 'The Book of the Key of Solomon' or *Sepher Maphteah Shelomoh*. This Hebrew edition was not therefore the source of the *Key of Solomon* but one of its descendants. The Hebrew or Aramaic source of the *Key*, if there ever was one, has yet to be found.

The planetary flavour of the Greek manuscripts, with their emphasis on controlling planets, planetary angels and planetary demons, and the system of planetary hours, as well as the inclusion of the demons of the four cardinal directions, appears in many *Key* manuscripts. The Greek manuscripts, such as the 15th century Harley MS 5596, also provide the first detailed instructions for the construction of the various instruments, especially the prime instrument, the knife with the black handle made of goat's horn, which is used to fashion other instruments like the quill, and features strongly elsewhere in Greek magic.

Interestingly there is an earlier precedent for the use of the knife with the black handle in Jewish magic, specifically for the construction of the magic circle. This was sometimes practiced in conjunction with a skryer whose thumbnail was anointed with oil in order to see the demon known as the 'prince of the thumb'. This is seen in the commentary on *Sanhedrin 67b* by Rashi (Rabbi Shlomo Yitzhaki) in the eleventh century, who wrote:

"He who is particular about the vessel (by means of which he divines), that he cannot do anything without the vessel that is required for that thing, as, for instance, the 'princes of the thumb', for which they require a knife, the handle of which is black."

This precedent, of skrying in a magic circle, communicating with demons and using the black handled knife does also draw attention back to Jewish magic and ensures that we cannot rule it out as one of the primary sources of the material found in the *Key of Solomon*, maybe as a pre-Greek source.

So although it is possible that the Greek version of the Key was derived

originally from a Hebrew original, the only thing for certain at this stage is that the Hygromanteia is the source of the Key of Solomon. It is also certain that the Maphteah Shelomoh was not the source, but a later derivative.

Torijano has argued convincingly in his work Solomon the Esoteric King for early origins of the material in the Hygromanteia. He postulates the entry of this text into Europe through Southern Italy in the sixth century CE. As this was one of the strongholds of the Byzantine Empire, it would help to explain the earliest Key of Solomon being found in Italian. This early date is also supported by the similarities between the material found in the Hygromanteia and the Greek Magical Papyri (2nd century BCE - 5th century CE), such as the Collapse of Solomon,1 with the technique of divination using a pure boy as a medium. It is also supported by finding the Testament of Solomon bound up with several of the manuscript copies of the Hygromanteia.

As well as suggesting this, Torijano demonstrates the similarities between the Hygromanteia and the Jewish Sepher ha-Razim ('The Book of the Mysteries'), another early magical manuscript which may date back to 4th century CE. Solomon is mentioned in Sepher ha-Razim, a book of Jewish magic, which may well be the root of the claims of Jewish origins of the Key of Solomon. It says:

"...until Solomon the king arose. And the books of the Mysteries were disclosed to him and he became very learned in books of understanding, and so ruled over everything he desired, over all the spirits and the demons that wander in the world ... For many books were handed down to him, but this one was found more precious and more honourable and more difficult than any of them."

This chain of texts would then suggest multiple roots for the Key of Solomon dating back to both early Jewish magic, via the Sepher ha-Razim and Testament of Solomon, and to Greek magic through the Greek Magical Papyri and Hygromanteia. The bronze talisman (Figure 2) showing Solomon with a hydria, which contains a liquid that is probably of water with the Greek goddess Hekate triformis on the reverse, is significant in this connection. In the Greek Magical Papyri, Hekate is specifically linked with the Moon, as well as being associated with skrying and demons. The connection of the Greek and Jewish figures seems symbolic of the two major roots of the Key of Solomon. The bottom line is that the Hygromanteia is a work that deals with compelling the spirits, through the use of consecrated ceremonial equipment and the construction of associated pentacles, and that was obviously the root of The Key of Solomon.

Although the Goetia is a completely different text, it is in the same tradition. It is very suggestive that the parts suppressed from the Goetia, but restored by Dr Rudd, were the system of pairing a thwarting angel with each demon, and the use of the Solomonic brass vessel for both threatening and confining the demons.

¹ PGM IV: 850-906, 4th century CE.

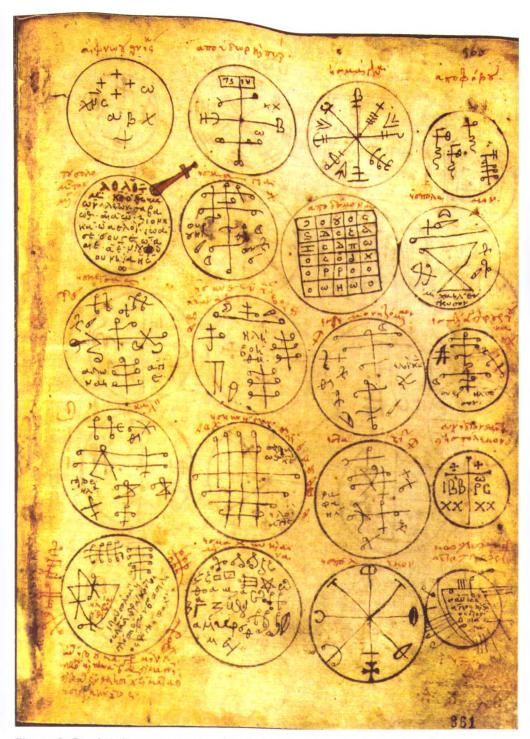


Figure 8: Greek Solomonic treatise showing early versions of the pentacles, dating from 1440 CE, perhaps the earliest known manuscript of this text.¹

¹ From the *Hygromanteia*, Bononiensis MS Gr. 3632, folio 361r.

Content of the Manuscripts

Both Wellcome MS 4670 and Wellcome MS 4669 are reproduced here. Wellcome MS 4670 is reproduced in full. Wellcome MS 4669 contains four items, the first two are two different versions of the *Key of Solomon*, both scribed by J. S. Fyot, and both reproduced here. The other two articles (by a different hand), and with a different page numbering sequence, have not been here reproduced.¹

WELLCOME MS 4670 contains two items:

Les Clavicules de R[abbi] Salomon (pages i-iii and 1-287 plus 239 bis -250 bis)

Les Talismans ou Characteres des Douze Anneaux, dans lesquels on enferme un Esprit pour tout ce qu'on veut par 643 S 215. (pages 289 – 305).

WELLCOME MS 4669 contains four items:

La Clavicule ou la Clef de Salomon (pages 1 - 75) 2

Traité Universel des Clavicules de Salomon (pages 76 - 114).

Recueil de Secrets Magiques: Tirés de Pierre d'Abano, de Corneille Agrippa, & d'autres cèlèbres Philosophes – a collection of sundry magical secrets allegedly drawn from Agrippa and Peter de Abano, which has nothing to do directly with the Key of Solomon. (new pages 1 – 70)

Traité de la Cabale mixte qui comprend l'Art Angélique; Extraii des Docteurs Hebreux – primarily containing prayers and invocations, concerned with angelic invocation but not the *Key of Solomon*. (new pages 1 – 82).

A section of 14 chapters (Book 2, Chapters 10 to 23) does not appear in Wellcome MS 4669 #1. This deficiency has been supplied from several other manuscripts from the same Abraham Colorno Family including Lansdowne MS 1203 and Kings MS 288 (documented in footnotes at the beginning of the chapter). This means that the text in the present volume includes all the chapters of each of the three main Families of the *Key of Solomon* manuscripts. This can be confirmed by examining the sample Chapter analyses in Appendix G.

The manuscripts are illustrated with delightful vignettes at the end of some chapters. These are sometimes relevant, where for example the animal representative of the Zodiacal Sign is illustrated, but often they seem to be just whimsical, particularly the drawings of insects. In almost all cases these are reproduced at the same size as they appear in the manuscript, with just a few slightly reduced in size, to fit them on the appropriate page.

¹ It is planned to issue these texts separately through Avalonia Books, as *A Collection of Magical Secrets*.

² These are page numbers in the manuscript. They are not technically folio numbers because each leaf has two page numbers.

Provenance of the Manuscripts

The first manuscript reproduced here (Wellcome MS 4670), written in 1796, turned up at a sale in 1803 where it was listed as item 702 of the *Catalogue des Livres Précieux*, *singuliers et rares...* edited by Dominique and Martin Méon, and published in the same year. The bookseller John Denley (1764-1842) of Covent Garden (in London) probably bought it at this sale, or if not then acquired it soon after.

The wording of the reference to Pierre Morissoneau at the beginning of the manuscript uniquely identifies it, and so it is almost certain that this specific manuscript, was what Bulwer-Lytton was referring to in Chapter 4 of his novel *Zanoni*. It is known that Bulwer-Lytton frequented Denley's second-hand bookshop, as he specifically made mention of Denley in the same novel. In the Introduction he refers to the owner of the Covent Garden bookshop where he supposedly found the Rosicrucian manuscript which was to become the basis of the story in *Zanoni* as 'old D—'.

That Denley subsequently sold the manuscript to Bulwer-Lytton is a very likely surmise, because of Bulwer-Lytton's lengthy and exact quotation from that manuscript. At some point in the 19th century the manuscript was rebound. After Bulwer-Lytton's demise, part of his library was sold, and the manuscript eventually passed to the Wellcome Library in 1932.

We do not have such a clear provenance for Wellcome MS 4669, but as it was written by the same scribe, and its 19th century binding exactly matches that of Wellcome MS 4670, it is highly likely that both manuscripts travelled together and passed through the same owner's hands.

The Scribes

The Fyot family have been responsible for perhaps the most beautiful manuscripts of the *Key of Solomon* in existence. The name of the scribe who wrote Lansdowne MS 1203 is identified by the words "F. F. Fyot scripsit" written on the branch of a tree supporting a bird drawn in that manuscript.

Joseph Peterson has pointed out that there is another manuscript in the Bibliothèque Nationale de France MS Fr. 25314, dated 1634.¹ It is entitled *Les Clavicules De Salomon Traduit de l'Hébreux en Langue Latine, par le Rabin Abognazar, et Mis en langue Vulgaire Par M. Barrault Archevêque d'Arles.* The calligraphy appears to be the same as Lansdowne MS 1203, and both appear to have been executed by 'F. F. Fyot'.

François Fyot ² was described as the *Maître Écrivain* or Master Calligrapher of the ill-fated Marie Antoinette (1755-1793). In 1778, F. F. Fyot penned a history of the French monarchy written by Carpentier de Beauvais, up to and including Louis XVI. ³ It is quite possible that this was actually meant as a present for Louis. The latter was definitely interested in magic and championed Cagliostro at court.

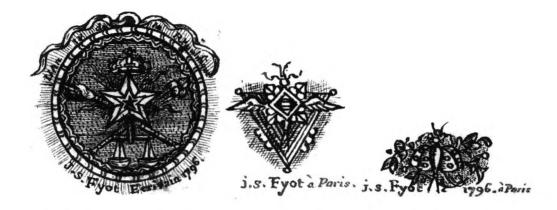


The scribe of the present manuscript signs his name much more discretely underneath several of the illustrations as 'J. S. Fyot à Paris' and 'J. S. Fyot Écrivain 1796'. On the same page, hidden in the scroll work of the illustration, he also dates it according to the dating system introduced by the French Revolution, as 'IV de la République' which counted 1792 as year one. It is remarkable that Fyot was penning these manuscripts, obviously for an aristocratic patron, right in the middle of the turmoil of the French Revolution (1789-1799).

¹ This manuscript cannot be that old, but should dated at least a century later.

² Not to be confused with Françoise Fyot de la Marche, Baron de Montpont (1669-1716).

³ Origine de la Monarchie Française, ou abrégé chronologique des rois de France, où l'on expose leur caractère particulier marqués par des signes, le temps & la durée de leur Règne, les principaux événemens arrivés sous chacun de leur Règne...



As the present manuscript came up for sale in 1803 it is just possible that J. S. Fyot, or maybe his aristocratic patron, did not long survive the French Revolution (1789-1799).

We can assume that these two calligraphers were from the same family Fyot, even though Lansdowne MS 1203 and the present manuscript are from different *Key of Solomon* Text-Groups.

The Fyot family which can be traced back to the 16th century,¹ maintained its artistic traditions for centuries, and both Eugène Fyot and J-P Fyot are listed as illustrators and portrait painters in a number of French books. Eugène Fyot was active in the early twentieth century, and specialised in illustrating monographs on church architecture, especially in and around Dijon.

One very interesting family connection is the marriage of Suzanne Fyot and Antoine d'Argenson of the Bibliothèque de l'Arsenal (a repository of many grimoires including the French manuscript of the *Book of Abramelin the Mage*) which is attested by the following:

"marriage certificate of Antoine-Rene de Voier de Paulmy d'Argenson, Viscount of Mauzay – 'founder of the Library of the Arsenal' – with Miss Suzanne Fyot of Walk, marriage celebrated on April 22, 1748." ²

The Fyots were therefore not just scribes, but well connected aristocrats, probably with a strong personal and family interest in magical manuscripts.

Both manuscripts we re-bound in uniform calf gilt bindings in the 19th century, with pink silk end-papers, and are 23 x 19 cm in size.

² Quoted in Martin Henry, Catalogue des Manuscrits de la Bibliothèque de l'Arsenal, 1885-1899.

¹ There is a Hôtel Fyot de Mimeure, which was the Town house of Marc de Fyot, Counsellor to the Burgundian Parliament, lord of Villiers and Vanvey (dated 1562); and then, up to 1767, the residence of a Fyot family of Mimeure, who were apparently parliamentary counsellors. There is no certainty that all these Fyots were related, but it seems likely.

Although the Fyots between them penned probably the largest group of *Key of Solomon* manuscripts, there are other interesting scribal connections. For example Additional MS 39666 and Warburg MS FBH 80 are from the same CMC Text-Group, and are in fact are almost exact copies done by the same scribe in a very easy readable hand. It is obvious that Additional MS 39666 is the rough draft and Warburg FBH 80 is the final copy, with much neater Pentacles. The handwriting looks, to us, as if it was done by an Englishman writing in French, and is a lot less disciplined (with many flourishes) than the typical staid italic French hand of this period. However Additional MS 39666 has three interesting differences.

It has an extra Chapter 17 written in a much more formal and disciplined French hand, entitled *Instruction pour renvoyer Les Esprits suivant L'ordre de la presente Clavicule* or 'Instructions for getting back the Spirits following the order of the present Key'.

The draft manuscript (Additional MS 39666) has a date on its second page which original read 1783 or 1732, but has been roughly altered to 1632. In the fair copy (Warburg FBH 80) the date is written out in full in words as 1632 so that it cannot be changed. As the handwriting appears to be 18th century, one might conjecture that the scribe wanted to backdate the manuscript, perhaps to make it more saleable. Accordingly we have adopted the later date as the most likely. A number of other manuscripts like Lenkiewicz Private Collection MS 1 adopt or copy the same date, even though they are much more recent.

The third mystery occurs right at the end of Additional MS 39666 where there



is one word in cipher characters.

This cipher translates to 'Curzon', a well known English aristocratic family name. This may be the name of the scribe, or more likely the owner of the manuscript. It may possibly be Robert Curzon (1810-1873) who was certainly interested in both ancient manuscripts, and in magic. He is known to have visited the ancient Greek monasteries of Metora and Mount Athos where he acquired important early Biblical manuscripts from the monks. On one such occasion he was told a particular monastery had no library, but he visited it anyway. When he knelt to pray in the chapel he noticed that all the monks were kneeling on ancient leather bound tomes with metal clasps. He suggested to the Abbot that in return for the books, he replace these uncomfortable knee-rests with comfortable leather cushions bought locally, a suggestion to which the Abbott readily agreed! Ironically, amongst the manuscripts of Mount Athos, but probably unknown to Curzon at the time, was an early Greek manuscript of the *Hygromanteia*.¹

¹ Dionysiou Convent, Mount Athos MS 282.

KEY 1 Rabbi Solomon Family The Keys of Rabbi Solomon

Wellcome MS 4670 1796

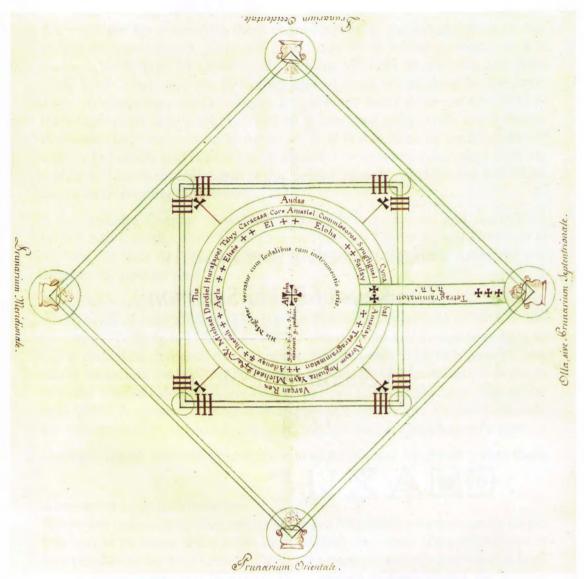


Figure 9: Of the Construction of the Circle¹

The full text of this caption is printed on the next page. The illustration shows: To the West: Prunarium Occidentale. To the East: Prunarium Orientale. To the North: Olla, sive Prunarium Septentrionale. To the South: Prunarium Meridionale. 'Olla sive Prunarium' means 'an earthenware pot containing hot coals', and these censers are located at each Cardinal point. At the North is a 'gateway' marked with the Tetragramaton 'The Square is drawn within the larger one, and the lines forming it are 'locked' with three bars at each corner. The three inner circles are marked with angelic and godnames as is described on the next page, and in Wellcome MS 4669. These are to be changed according to the season and day. The inner circle for the use of the Master and his Disciples is shown to be exactly 9 feet [pedum] in radius (18 feet in diameter). This is often (incorrectly) said to be 9 foot in diameter. At the centre is the formula 'Alpha et ω ' around a cross.

De Constructione Circuli.1

Si disposueris convocare Spiritus Solis, primo scribe nomen primae horae, quod est Yayn, et nomen Angeli horae quod est Michael et sigillum ejus; pariter nomina Angelorum regnantium illo die, videlicet, Michael, Dardiel, Huratapel. Deinde considera in quo tempore facis opus tuum; et si est in primo tempore, scribe nomen primi temporis² quod est Talvy; si est in secundo secundum, in tertio tertium et sic de reliquis. His subjungas nomina Angelorum regnantium illo tempore; nomina Angelorum primi temporis sunt Caracasa, Core, Amatiel, Commissoros. Scribe quoque nomen capitis signi quod est Spugliguel, et sic de singulis. Postea scribe nomen terra conveniens primo tempori, quod est Amadai; adde nomina Solis et Lunae congruentia primo tempori: Nomen Solis est Abraym, et primum nomen Lunae est Agusita. Deinde considera nomina Spirituum illorum aëreorum, qui regnant illo die in quo opus tuum facis. Nomina Spirituum aëreorum Solis sunt Varcan Rex, Tus, Andas, Cynabal, et sic de aliis.³

¹

¹ This explains the very important changes in the makeup of the Circle, according to the Season and day. This explanation is drawn from Peter de Abano's *Heptameron* which explains this, but only gives one example Circle. The *Heptameron* also shows the seal of Michael inserted into the middle circle. See Skinner (2005), page 75. Other grimoires usually just offer a single Circle format, without mentioning the procedure of change according to the day and season of the operation. Refer to Chapter XII of Wellcome MS 4670 for details of the other days and seasons.

² Season not time.

³ If you are disposed to call the Spirits of the Sun, first write the name of the first hour, which is Yayn, and the name of the Angel of the hour, which is Michael, and his seal; likewise the names of the Angels ruling that day, namely, Michael, Dardiel, Huratapel. Then consider in what season you do your work; and if in the first season, write the name of the first season [i.e. Spring], which is Talvy; if it is in the second [Summer], the second [Casmaran], in the third [Autumn], the third [Ardarael], and so for the rest [Farlas for Winter]. Add to these the names of the Angels ruling that season; the names of the Angels of the first season [Spring] are Caracasa, Core, Amatiel, Commissoros. Write too the name of the head of the Sign, which is Spugliguel, and in this way for each. After that write the name of the earth appropriate to the first season [Spring], which is Amadai; add the names of the Sun and Moon fitting the first season: the Name of the Sun is Abraym, and the first name of the Moon is Agusita. Next consider the names of those Spirits of the air, which govern that day in which you do your work. The Names of the Spirits of the air of the Sun [i.e., of Sunday] are Varcan Rex [the King], Tus, Andas, Cynabal [his 3 Ministers, and place all 4 in the outer circle], and thus with the rest.



Les Clavicules de R. Salomon

The Keys of Rabbi Solomon

Translated with precision from the Hebrew text into French by M. Pierre Morissoneau, Professor of Oriental Languages, and disciple of the Cabalistic Sages:

The whole work has been enriched with a great number of mystical Figures, Talismans, Pentacles, Magic Circles, Sigils and Characters with methodical instructions on how to fashion them, and an extensive explanation of the occalt science of the most famous Necromancers who have lived from the times of Solomon until the present.

Expanded from their rare secrets.

¹ The French 'R. Salomon' should be interpreted as 'Rabbi Salomon' rather than 'Roi Salomon' (King Solomon) as has sometimes been suggested.

Treface

I have said in my heart, "I will enter deep into the wonderful secrets of this vast Universe that the Almighty Creator has made, with a profound respect. And since He has shared His wisdom with me, I will use it to glorify the supremacy of His Creation. If previously in my *Book of Proverbs*, I said, that it is wise to hide the King's secret and keep it close to your chest, then now I will change what I have said and declare that it is good to publish the secret of the Kings and to share them between true wise men and not to hide any secret from them, unless they are foolish, so that each wise person may be able to gain supreme power, which is his right."

This is what has prompted me to write this mystical Book, which I call 'The Keys' or 'The Mystical Keys' and by calling it by this name, I do not mean for it to be fanciful in any way. By means of these Keys, you will be permitted to penetrate into the deepest secret chambers. And with the help of this little work [p. ii] you will be able to enter into the knowledge of miracles, which the Lord God has kept locked up in the Palace of the Universe, which he has created as a dwelling place for mankind.

In this work, everyone will find something pleasing according to his own expectations. Great men will remain great, and the lowly will rise out of the dust; men of war will succeed in their dangerous missions; the poor will become rich and the rich will preserve their wealth and their treasures will increase; the sick will regain their health and those who are already in good health will prevent or delay the onset of disease. In short, all manner of good fortune will come to the wise man who knows exactly when to use this mystical Key, which holds the wonders hidden in Nature.

When wise men have learned to control the Stars at will, making use of their influences when they are in their most favourable aspects, then those men will become aware of how true [this book is].

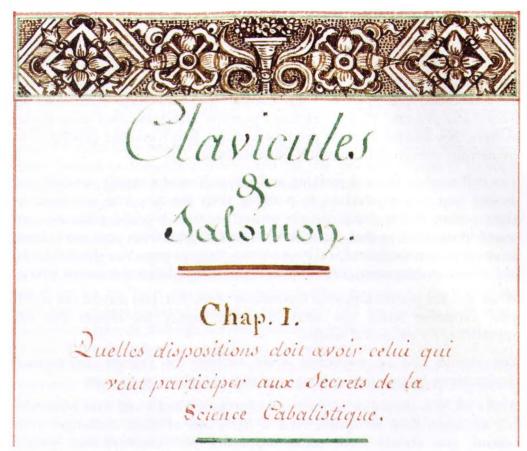
They will learn how to command the Spirits, which the Lord God has created from each of the Elements, so that they can serve the followers of Cabalistic Wisdom in their different ministries. In this Book, they will find out how to become familiar with Celestial Spirits through appropriate Prayers, Conjurations, [p. iii] and Perfumes or Incenses, everything being [presented] in a methodical order, which is sufficiently easy to follow, should you wish to give it your attention.

For those who wish to devote themselves to this science, it is important that they believe with conviction in the Spirits, who are free from base and worldly matters. The Cabalist sages have called them Gnomes, Sylphs, Salamanders and Nymphs, and they have extraordinary powers to do quite remarkable things, when you request them to do so with the appropriate ceremonies. It is also important for you to believe that there are different kinds of Spirit and that they have a strong connection with the seven Planets, whose influence they govern.

You should also be aware that there are hours, days and seasons, which are more suitable, some more than others, for your Prayers, Invocations and Conjurations to gain their good will, and this will be treated in more detail in the course of this Book.



¹ 'Esprits ou Génies'. *Esprits* comes from the Latin *spiritus*, spirit, while *génie* comes from the Latin *genius*, the guardian spirit of a man. However *génie* is more often (incorrectly) associated with the Arabic word *jinn*, as in the *Thousand and One Nights*. The author of this manuscript simply means by this phase '*esprits ou génies*' to encompass the whole range of 'spiritual creatures' including Elementals, Planetary Spirits and other conjurable Spirits. As he uses it indiscriminately in various contexts, we have simply translated this as 'spirits'.



[p. 1]

Keys of Solomon

Chapter I

Which Skills you must Possess if you wish to involve yourselves in the Knowledge of Cabalistic Secrets

Before anything else, you should be warned that you cannot omit anything from the instructions, which have been laid out for working with the Mysteries of this Great Art. In addition, it is pointless to question the relationship between the Planets and a piece of virgin parchment paper, or a metal plate charged with a number of Talismans or Characters, which can produce such admirable effects.

[p. 2] I will refer to these later on.

In the same way, it is useless to suggest that there is some explicit or implicit pact in this Art. Because I will not give you any answers, other than the ones which have been given to us by those, who have in times gone by followed the established principles of High Cabalah and who have established its theory and practice. Without raising too many objections over these trivial matters, they had been able to produce miracles, which you can depend on to create your own good fortune and contentedness.

You will need to be hard working and you will need to apply yourself and devote your whole attention to working with the Art. You will need to abstain from strong drink, detach yourselves from worldly pleasures and sexual immorality, so that you will never be distracted from your work. Since [even] one error committed will have serious consequences. You should also be well versed in Astronomy, or at least be under the guidance of someone who is.

When you are performing your Operations of the Art, you should not watch your expenses, when you need to spend money for objects that are appropriate for successful results.

You should also be respectful while reciting the Prayers, Invocations, Conjurations, Incense fumigations ¹ and other requisite ceremonies.

Above all, you should be fearless and courageous and stand firm when you call up apparitions of Spirits. And if [p. 3] one of them challenges your control, you should have some supportive and inconspicuous person accompany you. For a weak mind, being naturally inclined to create imaginary phantoms that never go away, [it] will create an overpowering fear.

In short, you should have great confidence and be determined to expect success, and you should observe everything that is set out in this precious Book exactly, as it contains all the mysteries of the Cabalah.

This is the Confession that you should make before beginning any work. Do not believe that it is a superstition, since the Sovereign Authority will be pleased to share his favours with those who are humble in their hearts and who confess that they are upright only through homage to the Almighty, who has created them from Nothingness.

Confession

"I confess to you Lord, King of Heaven, and I lament my sins, bowed and

¹ Fumigation and suffumigations refer to the burning of incense, not the destruction of pests.

humbled in your presence, as I have sinned before you though arrogance, envy, [p. 4] greed and excessive desire for honours and wealth. I have also sinned through laziness, gluttony, desires for luxury and other blameworthy sentiments of avarice, which offend your Holy Nature. I have sinned through the faults I have committed against the virtues of Hope, Faith and Charity; through all ill advice and flattery I have received; through the thoughtless wastefulness I have been responsible for; through making the poor angry, when I should have helped them when they had pressing needs; through my harsh behaviour towards captives and by not visiting prisoners; through denying the right of burial to the dead and not welcoming the poor into my house; through not giving food to the hungry and drink to the thirsty; through not keeping the Holy Days of the Sabbath and other Holy Days sacred; through not living chastely or piously during these Holy Days; through being too eager to give myself over to evil deeds, which others have incited me to do; through harming, rather than assisting, those who have asked me for my help; through not being willing to listen to the cry of the poor; through not showing respect to the elderly and not holding faith in my parents and friends; through not recognising [p. 5] those who have been good to me; through behaving rudely and conceitedly in the Temple of God; through entering into the Temple with excessive arrogance and insufficient reverence; through not showing appropriate respect for the Holy Mysteries; through receiving and eating the bread [of the sacrament] that has been offered, in an irreverent and dishevelled manner, with unclean hands and lips and with no inner devotion.

I also despise the crimes that I have committed through wicked and impure thoughts and reflections, false suspicions, rash judgments, bad advice, which I have taken, adopted and showing favour to the advice of the impious; through lusting after pleasures of the flesh and all manner of sensuality.

I rigorously detest all the crimes of deceit, false friendship and betrayal, of which I am guilty; all false witnesses I have borne, which has distorted the kind acts of those who are close to me, and I have caused discord between those I love; all the whispering, vain words and insults I have uttered.

[p. 6] I also detest the sins I have committed through all of my senses, generally and particularly through my sight, my hearing, my sense of smell, my taste and through my sense of touch, human sensuality being able to cause offence in all manners. I accuse myself of these crimes and I humbly adore the Sovereign Ruler of the Spirits, who rules over the Four Elements, so that he may look upon me with great mercy and hallowed propitiation and see into the deepest part of my contrite and humbled heart. Amen."



¹ A reduction sigil made from the letters F[yot] D[omine] T[au is here reproduced at the same size as in the manuscript. In Lansdowne MS 1202 the same sigil is accompanied by the Latin motto "Per hoc signum Domine Tau Libera me."

Chapter II

What are the most fitting Times and Places for the Operations of the Great Art.

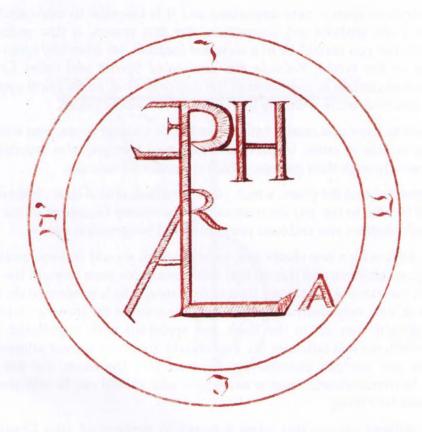
Your attention span is very important and it is essential to maintain if you wish to work without any distraction. For this reason, it [the procedure] demands that you should be in a secluded location, far from any noise or the troubles of the world. Because the essence of Spirits and other Celestial Intelligences contain in part some of the nature of God, so they will appear to us and talk to us more willingly in the stillness of lonely places.

You need to have procured a small chamber or a secret room, into which no one else is able to enter, in particular girls and women, who can defile its cleanliness through their menses, which is a natural weakness.

It is important that the place, which you have chose is also clean, because you will not be able to use any decoration or unnecessary ornament in the place, as it might distract you and lead your spirit and imagination astray.

[p. 8] A table with a few chairs and a chest, which should be kept under lock and key, is sufficient and this all that is necessary for your work in the Art. It is worth mentioning, that every item of furniture, which is minimal should be new, or at least very clean and purified by the scent of the incenses, which we will highlight later on in the Book and sprinkled with unpolluted water, about which we will talk later on. You should give your utmost attention not to allow any unclean chamber-pot to enter into the room, for this place should be immaculately clean in every way and should not be influenced by any unsanitary thing.

It goes without saying, that when it comes to performing your Operations, the most pure you can be for dedicating yourselves to the Art is when you rise at dawn. This is because your spirit is in a state of great tranquillity and is less prone to be distracted and will not be full of extraneous thoughts, which will divert its attention. However, when you start your work, if the position and the aspects of the Planets, the influences of which you must observe, demand that you perform your ceremony in the middle or at the end of the day, you should remain in a state of meditation from the morning until the moment when you start your work, while making sure that you have anticipated, [p. 9] planned and prepared everything that you need for your Operation, so that everything will be done smoothly and without having any lost time, so that you do not lose the benefits of the influences of the Star, which rules over the Operation. Each moment of the [influence of the] Constellation is invaluable.



¹ A reduction sigil for the Archangel RAPHAEL, surrounded by distorted Hebrew. This talisman appears in a nearly identical form in Lansdowne MS 1202 *Les Vraies Clavicules du Roi Salomon Par Armadel*. In that manuscript it is accompanied by the caption ANANIZAPTA + JOHAZATH + I A. The *Enchiridion of Pope Leo III* also has a version of this, which is illustrated in Waite (1972), plate IV, page 66, figure 9.

Chapter III

Concerning the Materials which are used for the Operations, and the way in which to prepare them According to the Cabalah

The Talismans, Pentacles, Mystical Images, Sigils, Characters and other suchlike Talismans, which are the main tools for working with Occult Science, can be created with different materials. You can make them on virgin parchment, on metal plates, on magnetic stones, on jasper, agate and on other precious stones. All that is necessary is that you have made sure that the virgin parchment has been prepared in the proper manner, which we will describe later on, and can be used for any purpose that you care to use it for. But it does not last as well as the metals, nor can it be used in the same ways since the metals have [direct] correspondences with the Planets. In addition, the parchment can get dirty easily and any amount of dirt, no matter how small is capable of lessening the effect of the Talisman and its mystical figures. All materials are important for all of the Operations. They must [p. 11] have some correspondence and similarity with the Planet and Constellation of the Cabalistic diagram you are working with. For instance, if you were to use a lead plate and engrave a diagram relating to the Sun on it, you would not succeed at all. And it is the same for all the other Planets. However, just so that you do not make any mistakes, here is a reference table of metals used, with each of the appropriate seven Planets.

> The Sun: gold Mercury: mercury Saturn: lead

Venus: bronze [or copper]

The Moon: silver Jupiter: tin

Mars: iron for his figure.

For the correct way to prepare a Cabalistic Diagram, a Talisman, &c, in accordance [p. 12] with the name and day of one of the seven Planets, you should take a small metal plate appropriate to this Planet. It does not matter if this plate is round, oval or square or any other shape, provided that it is in a

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regular geometrical shape. Moreover, I can assure you that I have seen all sorts of plates, which have had quite surprising qualities!

If you are determined to work with virgin parchment rather than with metallic plates, you will need greater determination if you are going to succeed in your venture. You should not rely upon meddlesome charlatans, who try to sell this kind of parchment but you should make a conscientious effort to try to make it yourself and here is this method for preparing it.

Preparation of the Virgin Parchment

Take a little lamb or a little kid goat, six weeks old or thereabouts, and have it ready for the eve of the feast day of St John the Baptist.¹ Lead it or carry it to a spring, whose water is running and very clean and dip it in a few times to remove any dirt from it and clean it. Then cut its throat with a new knife, used only for Operations of the Art and which has not been used for any other purpose. Let the blood drain and flow with the water of the spring and then having fleeced it, immerse it and secure it in the flowing water of the spring, while you bury the corpse deep in the ground, so that no carnivorous animal may eat it. Then remove the skin from the flowing water and prepare it in the way that artisans prepare ordinary parchment, but with the preparation difference that we have pointed out to you, and [ensure that] this parchment will never be used for profane purposes.

In order to remove the skin, take quicklime from a kiln and extinguish it. Once it is out, place some of the quicklime gently on the skin with the flesh side up, work it by folding it over and then leave it like this for a while in this place. Then scrape off the fur with a straight wooden instrument or with the back of a knife and spread it out over three or four planks of wood and let it dry off. Once it is dry, you can then comb it and scour it and then you will have made a beautiful piece of parchment.

[p. 14] In the latter part of this Book, you will find the Prayers for the seven days of the week, which you will need to recite while performing this task. You will need a certain amount of hard work and self-discipline for this task. But you should regard the precise manner for the preparation of the skin as making long-term provisions for the future. And if you know how to use it properly and in accordance with the rules of the Art, then the advantages you will attract will compensate the efforts you have taken to make it.

¹ John the Baptist's day is 24th June, a significant pagan date. On the evening of June 23, St. John's Eve, Germans will go out to light their Johannisfeuer, Scandinavians their midsommar fires, the Irish celebrate their Bonfire Night and crowds in Spain will celebrate the Fires of St. John, all of which the modern remains of pagan customs once condemned by the Church.

When you have finished preparing this parchment skin, you can cut it into squares of about 3 inches on each side and you can place them in a new box, after you have wrapped them properly in a piece of silk or white cloth.

If you deem yourself to be incapable of manufacturing this parchment by yourself, then you can employ a tradesman, who is both sensible and discrete, to make it for you with no misgivings. But always be nearby so that he omits nothing from the procedure.

As you will have noted above, this procedure should be begun on the eve of the feast day of St John the Baptist, since [p. 15] in the original Hebrew of the *Keys*, it is said that this should be on the 23rd day of June, according to our calendar, when the sun is at its peak and in the highest part of our hemisphere.

The metal plates, as well as the virgin parchment, that are to be used to make the Talismans, Pentacles and Figures &c, are fashioned in the usual way of artisans, except that while you are plunging all the hot plates into purifying water, you will need to pronounce the Prayers, Invocations and Conjurations, which are appropriate for the Planet to which the metal corresponds. Then you will make them even, and polish them to the best of your ability and you should lock them up, as has been stated for the virgin parchment, until the time when you wish to use them for your Operation.

Animals, birds, insects, plants, herbs and other things, which you will be able to use in appropriate secret Operations of the Cabalah, must be prepared as much as possible under a sympathetic planetary constellation and at the right hour, especially if it falls on the eve of the feast day of St John the Baptist. Because by doing so, you will produce an amazing result for all that you are seeking to achieve.

[p. 16] Before moving on to the section on how to prepare Talismans, Pentacles, Characters &c, you should know what instruments and utensils you would need for the mystical Operations. This is the subject of the next chapter.

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¹ June 24th.



Chapter IV

What Instruments and Utensils are Important for the Operations of the Great Art

It is very important to have a small casket of olive or hazel wood, a foot and a half ¹ in length and the height and width proportional to the length. You can use another wood, if you like, with no reservations, provided that it is new, lined with a piece of new white cloth and fitted with a little lock. You should fill it with the following items in the sequence given.

An alb 2 or long robe made of new white linen.

A cap, stockings and underwear made of the same material.

Light leather shoes and white gloves.

All of these minor pieces of equipment are used only in the important Operations.

You should also have a writing case in the shape of a small [p. 18] square box, which has been supplied with a few crow's feathers suitable for writing. You should also have a white handled knife, a bradawl of finely tempered steel, sharp and in the shape of a chisel, a pair of good bird's [feathers]; a white ceramic inkwell filled with ink and with a new collar. Another small box to hold your smaller paraphernalia; a clean flint lighter to light the fire with, along with a candle made of virgin white wax. You will also have in the same casket a phial made of strong glass, filled with purified water, that is to say, water prepared with the ceremonies used for water blessed on the eve of Easter. In addition, you should have three knives in the casket, one of which should be sharp and with a white handle, another whose point should be in the shape of a sickle, also with a black handle.

Moreover, you should have some compass dividers³ of a decent size, a staff of hazel wood an inch thick in diameter and the same length as the casket and finally a small wand made of the same wood and more or less of the same length.

A pied was the traditional French foot. Pieds of various lengths were used in France, but the one probably used here is the pied de roi, called the 'Paris foot' in English. The pied de roi equals about 32.48 centimeters or 12.79 inches, so 'a pied and a half' equals about 48.75 cm or 19.18 inches.

² A cassock or priest's tunic.

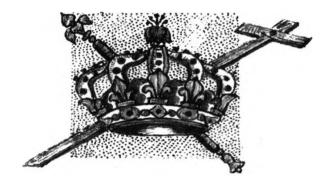
³ Calipers, for marking out circles when drawing up the talismans.

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In addition, a small [water] sprinkler 1 made of a young white foal's hair.

You should also have some small packets of incense appropriate for each of the seven Planets in your casket, to be used at the appropriate time and place.

In addition, you should have a thurible made of earth or of some other material with new charcoal to make a fire with during your important Operations, to be used for censing and suffumigations. Also a small ball of new thread in order to help draw the bigger circles with accuracy, when you are required to make them on the ground or on the floor during the Great Operations. This is all that you need for working the Great Art of the Mystical Cabalah!



¹ Aspergillum.

Chapter V

What are the Lunar Influences and Secret Qualities affected by the different positions of the Moon in relation to the Operations of the Art

The Sages of Old have called the Sun and the Moon, 'The Eyes of Heaven'. They meant by this name, that the Creator of the Universe has endowed these two Eyeglasses with major and special authority over everything that he has made in Nature. This is the reason why they deemed it of utmost importance to take note of the weather while working with Cabalistic Operations and to observe the benevolent influences of these two Celestial Luminaries by means of the favourable aspects and conjunctions they form with other Planets, and to make sure that they are not in conflicting Opposition with any others, which will impart ill influences. The Moon, which is the first and main receptacle of the Sun's influences, ensures that all the months follow the course of its orbit. And it often finds itself in Conjunction with the [p. 21] Sun and other Planets as it traverses through the Houses of the Celestial Signs. These are the kinds of influences that you will need for success in your ventures and you need to be exact in your calculations and know when it enters into a munificent House, Sign and Conjunction, all of which I will discuss accordingly. If you need to, consult an Almanac or take the advice of a skilled Astrologer, or even use the Ephemerides of Argole.1

The strictest of observers will note that the Moon begins its progression at the beginning of the Sign of the Ram [Aries] and at this time, emits most benevolent influences for prosperity, journeys and business. Any Talismans or Characters made under this Constellation at this particular time will protect travellers, and people conducting business, from dangers and perils.

When the Moon approaches the middle of this Sign, it has a positive influence over wealth and the discovery of treasures, and this time is auspicious for making Talismans and Characters for luck in games and sport, especially if it is in a benevolent aspect with Jupiter, the Sovereign Ruler of Great Fortunes.

When the Moon approaches the starting point of the Bull [Taurus], the influences [p. 22] it has on Talismans and Characters can lead to the destruction of buildings, wells, springs and the breakdown of relationships between newlyweds, friends, &c. Twenty five minutes after leaving the Sign of Taurus, it has a positive influence on well-being and health, lending a great disposition towards the study of the sciences and permits a person to gain the

¹ Andrew Argoli, an Italian mathematician (1570-1653) published a famous Ephemerides which remained in print from 1620 to 1700.

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goodwill of persons of distinction; and if it is in Conjunction with Venus at this time, then any Talismans and other Figures that you draw under this Constellation, along with the help and secrets I will give you in the remainder of this Book, will guarantee to make you loved by the fairer sex.

When the Moon enters into the Sign of the Twins [Gemini], the influence she emits makes it an auspicious time for hunting and making you successful in military ventures, and renders those who carry the Talismans, Mystical Figures or the Characters created under the patronage of this Constellation on their persons, invulnerable. The Moon continues in its course and emanates beneficial influences while entering into its fourth cycle [Sign].

Then, entering into the Sign of the Crab [Cancer], which our ancestors have called Alnaza, that is to say, the Dark House,¹ [p. 23] the Moon radiates malign influences, such as successful betrayals, conspiracies and other assaults. Nevertheless, if the Crab finds itself in a benign aspect with the auspicious Planets, such as Jupiter, Venus or Mercury, then the Talismans will be favourable for love, games of chance and for the discovery of treasures.

When the Moon is in the Sign of the Lion [Leo], if it forms any aspects with Saturn, then its influences will cause disastrous ventures and [in this position] it rarely emits any auspicious influences. Contrary to this, when it is well advanced into the Sign and on the point of leaving it, the Moon showers you with all sorts of prosperities and continues to do so until it enters into the Sign of the Virgin [Virgo], provided that it does not also enter into any aspect with the doleful and morose Saturn. In Virgo, any Talismans or Characters prepared under this Constellation will bestow potent advantages for lovers, game players, travellers and also for those who aspire to great honours!

The Moon's entry into the Sign of the Scales [Libra], which the Cabalists have named Algarpha,² are favourable for ventures [p. 24] of finding treasures, mineral-rich mines and fertile springs, and when it passes from the Scales into the House of the Scorpion [Scorpio], it becomes harmful towards travellers and for those who are getting married or who are founding societies.

When the Moon enters into the Sign of the Goat [Capricorn], if it is graced with affectionate looks from Venus or Jupiter, then she has a beneficial influence on health and love from the fairer sex, and the sort of Talismans and Characters prepared under this Constellation are suitable for unravelling difficult situations, preventing evil spells from ruining marriages and helping to

¹ The 8th Mansion of the Moon, corresponding to 0° Cancer to 12° 11' Cancer.

maintain friendship and a good understanding between two married people.

Finally, when the Moon enters into the last Sign [Pisces], which Cabalists call Albotham or Alchalch,¹ which means "Celestial Fish", the only negative aspect to fear for those wishing to prepare Talismans, Mystical Figures and Characters under this Constellation, comes from Saturn. Provided that the Moon is in an auspicious aspect with Jupiter, Mercury or Venus, then it guarantees a positive influence on health, honours and good luck for games of chance.

This is what you need to study if you wish to work [p. 25] successfully with Talismans, Pentacles, Characters and other Mystical Figures of the occult and Cabalistic Science. Happy is he, who knows how to take advantage of the discovery, which our ancient Sages made through their many high quality and praiseworthy experiments on the Stars' influence on the Talismans, which you should prepare with precision.

With a little effort and without too much difficulty, you can enjoy and take advantage of the work and effort of the mystical discoveries of these great and wise men and by means of these Talismans, either wearing them or exhibiting them, they are accessible and can be given to those who wish to obtain some favour, and they will work miracles for them.



¹ The 28th Mansion of the Moon, corresponding to 17° 36' Pisces to 0° 0' Aries.

[p. 26]

Chapter VI

Concerning the Manner of Working with the Figures and Characters &c, according to the Rules of the Art

Those who have never worked with the mystic Talismans of the Occult Science before, must begin with the eight Pentacles called 'The Majors', the Talismans of which you can see later on. This is to say that you can find the twelve Great Names of God in one of these, and the remaining seven are for each day of the week, made in honour of the Spirits who control the influences of the seven Planets to which each day of the week has been assigned. You can draw them on virgin parchment or even on metal plates, as I have already outlined. Before beginning your Operation, you should choose a favourable Constellation, where the Stars are in benign aspects to each other and in order to proceed successfully, you should withdraw to the secret place, which you have designated for the mysteries of the Art, separated from the activities of the world, so that you can be in the greatest tranquil state [p. 27] possible during your Operation.

There you will dress yourself in the white alb and the other ornaments which I have mentioned. Then sprinkle the secret room and the table, which you will work on, while reciting the Prayers, Invocations and Conjurations appropriate to the day of the Operation and to the Spirits, who rule over them. You should do the same with the instruments and materials you will use in the Operation and sprinkle them with purifying water. Then you should burn some perfumes in honour of the same Spirit. You can then begin to draw the appropriate Characters on the metal plate or the virgin parchment with these tools, subsequent to what you have decided to do. And in order to do it with the most ease, you will find here a great number of different sorts of designs with explanations of their qualities and properties.

NB: That if you insist on working with virgin parchment, you should use a crow's feather and if you work with metal, you should use the chisel or the bradawl from the Casket.

It is important to write and engrave the appropriate Characters distinctly in the circles, which you will have created [p. 28] with a set of compass dividers.¹ Ordinarily, the Pentacles are charged by means of a double circle, in which the mystical names of God or a passage of Holy Scripture are written, which corresponds to the item you wish to obtain through the Pentacle.

For example, if the intention for your mystical venture corresponds to

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¹ Calipers.

obtaining riches and honours, you would place the following into the double circle of the Pentacle:

"Gloria & divinæ in domo ejus"

And in the centre, or unfilled part of the circle, you will engrave the Characters of the Planets under the auspices of which you have created your Pentacle in an orderly and symmetrical manner. The designs, which I will give later on, will explain it more sensibly, and so that you can proceed in a methodical manner and without confusion. I will start by giving the figures of the Pentacles called "The Majors" in this Instruction Book. The first one is called "The Grand Pentacle of Solomon" and must be made with great accuracy, because it must be present at every Operation of the Great Art.

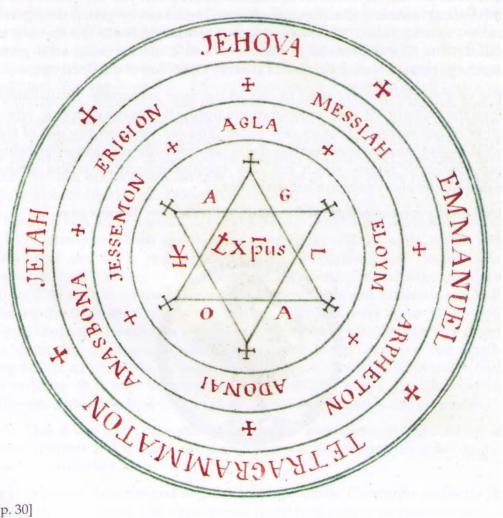
For your work, you will need to choose the most favourable Constellation from the entire [p. 29] year, predominantly during the season of Spring, when all of nature seems to take on new forces. You can work on any day of the week except Saturday, because this day is not ordinarily very fortunate, being consecrated to Saturn, which has only harmful influences, unless Saturn meets Jupiter and Venus in a benign aspect.

I am giving you the design for the mystical Pentacle on the next page.



LA GRANDE PENTACULE

DE SALOMON.



[p. 30]

THE GREAT PENTACLE OF SOLOMON

[p. 31] When you have finished preparing this first Pentacle, you will need to wrap it properly in a piece of new white silk or white cloth and then enclose it in a box to be used as the need dictates.

The particular characteristic of this pentacle is to protect from the explicit fright you can get, naturally, from Spirits when you invoke and conjure them to appear while you are performing your mystical Operations. These characters are so powerful that even the most wicked of Spirits, belonging to Saturn, cannot harm anyone in any way whatsoever, when this Pentacle is presented to them, and it works even if they abstain from appearing in less frightening forms.



[p. 32]

Chapter VII

Concerning the Hours of the Day and Night for the seven days of the Week as pertains to the Planets which control them

It is insufficient to note down here the Planets and the hours, days and nights for all of the week, which they rule over.

It is not even enough to say that the first hour of each day begins at the moment the sun rises. In order not to make any mistake, you should be advised that the sun can rise earlier or later in different places, according to the different degrees of elevation of the hemisphere [i.e. latitude].

From your point of view, you should see that what I am saying is not without reason and it is in accordance with the Greatest Masters of the Great Art: for those who wish to practice this wonderful science, it is necessary to know Astrology and even arithmetic. In the following part of this work, you will find the Cabalistic tables, which contain the mystical Names of the angels, which rule over each [p. 33] hour of the day and night and in a similar way the names for all the hours for the seven days.

It is not a bad thing to advise you that all your necessary items for the aforementioned Operation should be prepared [beforehand], and you should not wait until the most favourable hour arrives to begin your Operation. Everything should already be ready, so that right from the start, you should be able to begin your work, leaving yourself some time to be able to quickly draw the different appropriate Characters to be used in the Operation.

You will find later on the Characters for the Intelligences and Dæmons of every Planet along with their Names, which the famous Father d'Abano argues to be wonderful for the creation of Pentacles and Talismans &c. He quotes a few unexpected incidents in the small commentary he made about the confusing difficulties of the *Occult Philosophy* of Agrippa.¹ As confirmation of this, I can add that I have seen various such Talismans and medallions,² which even by conservative estimates are many in number, amongst which, in the collection of Cardinal Pignatelli, there was one made by a well-known Cabalist under the auspices of Venus, which was used in a [p. 34] fortunate

¹ It is difficult to see how Peter de Abano can have made a commentary on the *Three Books of Occult Philosophy* by Agrippa, as he lived two centuries before Agrippa.

² 'Medallion' might seem a strange choice of words, but it is the closest translation available to the original French word 'médaille', which means a circular piece of metal worn around the neck, a locket, or later a military medal. Here it just has the most basic meaning. The macho connotations of the late 20th century just have to be ignored.

way by Marguerritte Auston, an English fugitive in Rome, to make herself loved by the Cardinal Montalte, nephew to Pope Sixtus V.1

This incident should persuade you even more that in everything that you do, you should do it with precision and take note of this in the ceremonies and circumstances relating to your Operations.



¹ This incident probably refers to the sexual relationship between Anne Austin and both Cardinal Montalto and Pope Sixtus V (reigned 1585-1590) his uncle. The latter also interestingly had a popular reputation as a magician.

[p. 35]

Chapter VIII

Concerning Perfumes appropriate to the Seven Planets for each day of the Week with the method for Crafting them

As we have said beforehand, you need to have amongst your accessories of the Art a new and small thurible, which should be made of clay or iron and which has new charcoal for use with the perfumes. The fire must be lit with the little flint lighter and the candle of the Art and they can only be used once the Talisman, Pentacle, Sigil or Cabalistic Character has been completed and this is how to make them:

Having sprinkled [the thurible] with the purifying water, which I have mentioned earlier, you throw a pinch of incense or perfume proper to the Planet under the auspices of which you are working onto the fire, while reciting the Prayer, Invocation and Conjuration appropriate for each day, as we will point out afterwards when we come to discuss the days.

As for the rest, you can imagine that this is no fanciful ceremony. For it is as unchanging as the [p. 36] Airy Spirits, who were intended to be at the service of humankind by the Creator. They can be attracted by the Perfumes and conversely the smoke of these Perfumes holds back evil and wicked Spirits, who can hinder benevolent influences. You can see this [exemplified] in the story of Tobias in the Holy Pages of the Scriptures, when an Angel who was guiding him, commanded that when he is in the room of the woman he intended to marry, he should not fail to throw a perfume on the glowing coals, made from the liver of a fish, which he had gutted, so that by the secret virtue of this perfume, the evil spirits who had choked the woman's first husbands would be repelled from the bridal chamber [and therefore not kill him], as in effect happened, fortunately.

According to the famous Porphyry,² we can guarantee you, therefore, that these Perfumes are very potent in attracting Spirits to us in a friendly way for accomplishing our goals.

This subtle Cabalistic Philosophy, as well as the famous Iamblichus and Paracelsus, who give some examples about treasures, state that if you want to ensure that you will find treasure hidden in the Earth or in the [p. 37] middle of a thick wall, you should do it while the Sun is in Conjunction with the Moon at its zenith, and also with Jupiter in a benevolent aspect with them. When you have created the Talisman after the name of the Planet of the day,

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See the Book of Tobit, Chapter 6.

² Greek Neoplatonic philosopher (233-309 CE).

you should cense the Talisman for the location of the treasure, wherever it may have been placed, with the perfume, which is crafted in the following manner.

Take some coriander, saffron, some hyssop¹, some Lady Apple seeds and some black poppy seeds in equal amounts. Boil all these drugs together and make a paste with the juice or sap of hemlock and burn several pellets of this paste on the fire of the Art in the direction where the treasure lies and you can be assured that the Spirits drawn by this Perfume and by the power of the Talisman, the Prayers, Invocations and Conjurations will safeguard this treasure. Those who would approach them to take any of the treasure away, will not only be repelled but will also run the risk of going insane, unless they are endowed with a Talisman and a Perfume of a greater virtue and have the power to attract other Spirits, who by the allure of the first Perfume will make the protecting Spirit give up the treasure.

[p. 38] Here are the ingredients for a Perfume, which can be used in this manner and which I have gathered from the writings of the famous Hermes.

Take in equal parts, some spermaceti,² a laurel seed, wood of aloes, some galangal, storax, benzoin, the liver of a morena fish,³ and having boiled them and mix these drugs together, make a paste from them with the blood of a hoopoe bird. Then make some pellets from the granules and you will have the most exquisite perfume to make you the master of enchanted treasure. Above all, use it as you would with the Prayers, Invocations and Conjurations appropriate for the day of the Planet under the auspices of which you are making the Talisman, which are noted in the following pages.

The Crafting of Perfumes appropriate to the Seven planets and to the Spirits which Rule their influences

Everything that I talk about below, in respect of the days, suitability of Perfumes for use with the Planets and the Names you will use to consecrate them, have been collected with the greatest accuracy possible from the secret writings of the [p. 39] greatest Philosophers of the Great Art, such as Orpheus, Iamblichus, Oras, Abulmazar, Agrippa and his favourite disciple Peter de Abano, pupil of Agrippa, 4 who is quoted so often by Paracelsus as an excellent Master of the Occult Secrets. All of these great men have determined that the Perfumes noted below are the most suitable for the Planets and the presiding Spirits of their influences.

¹ Hyosciarnes could be hyssop, or *hyoscyamus niger*, henbane.

² Wax from a whale.

³ In the *Book of Tobit* Raphael recommended the liver of a certain fish to ward off Ashmodai.

A Simple Perfume for each day of the week

On Sunday Red Sandalwood

On Monday Aloe wood

On Tuesday Pepper

On Wednesday Drops of Mastic Resin

On Thursday Saffron

On Friday Ginger (Costus)

On Saturday Brimstone 1

Parsum simple pour tous les jours de la Semaine.

Au Dimanche,... Le Sandal rouge.

Au Lundi,... Le Bois d'Aloës.

Au Mardi,... Le Poivre.

Au Mercredi,... Le Mastic en larmes.

Au Jeudi,... Le Saffran.

Au Vendredi,... Le Costus.

Au Jamedi,... Le Souffre.



¹ Suphur is very dangerous to burn in enclosed spaces for health reasons. It may be better to use a Saturnian herb like poppy seed.

[p. 40]

Chapter IX

Concerning Prayers, Invocations and Conjurations for each day of the Week and concerning the way you recite them.

True adherents of the Cabalistic Art and lovers of the Occult Science must not be content with just reciting Prayers, Invocations and Conjurations during their particular Operations. You need to recite them faithfully every day, whether you are performing an Operation or not. This is an essential practice for all those who wish to take advantage and succeed in the Art. You must take note, that you should recite them with your face turned towards the South¹ and with great concentration, and in the method outlined in the following pages.



¹ This may be a reference to the Kabbalistic practice described in the Talmud, "He who wishes wisdom, let him face South" *Bava Batra* 25b. South is also the direction of the Menorah or seven-branched candlestick.

[p. 41]

Chapter X

Concerning Prayers in the form of Exorcisms ¹ in order to Consecrate everything used in the Operations of the Great Art

These sorts of Consecrations in the form of Exorcisms are performed only once, that is to say, the first time you use something you work with in a Cabalistic Operation and which has not yet been consecrated either by ourselves or by someone else.

On a little table you must, therefore, place a white tablecloth, some very pure spring water in one earthenware vessel and some new charcoal in another, which is for the purpose of making a fire, which you light with the flint fire lighter. When this is lit, say the following prayer over the fire and water while making the sign of the Cross, traced with your left hand.

[p. 42]

Prayer

"O Theos omnipotens, qui de nihilo cuncta creasti per virtutem tuorum ineffabilium nominum Jehova, Erigion, Adonay, Eloym, dei his Creaturis + + ² quas ad nostrum usum esudidisti, talem efficaciam, ut alia omnia possint purificare et sanctificare per aspersionem et adustionem, sic te precor et oro, Taustos, Taustazon, Barachedio, Gedita, Mathon, Igion. Amen."

Having done this, sprinkle some of the consecrated water onto the fire and having placed a small piece of the storax and Benzoin onto the fire, cense the water. Then start to purify the chamber or secret room, which has been appointed for your Operations. Sprinkle this place with consecrated water and cense with the Perfume, which has been placed on the newly lit fire, whilst reciting the following Prayer:

Prayer

"Agat[h]os misericors, Agat[h]os potens, Agat[h]os terribilis, qui per tuum Cherubim Sachiel armatum romphaea protoplastum peccatorem expulisti ex paradise

¹ Here Exorcism means to consecrate and purify the various pieces of ritual equipment by driving out any corruption or evil.

² The '+' sign indicates where you should make the sign of the cross.

³ O Almighty God, who created all things from nothing by the virtue of your ineffable names Jehovah, Erigion, Adonay, Elohim, give to God's Creatures + + [over] which you toiled for our use, such efficacy that they can purify and sanctify everything by aspergation and burning, so I beg and beseech you, Taustos, Taustazon, Barachedio, Gedita, Mathon, Igion. Amen.

deliciarum, partier expelle ex hoc loco cuncta [p.43] nociva, et hunc sanctifica, munda, et præsta ut sit idoneus meis Operationibus, et delectablilis bonis Spiritibus quos invocabo ad meum juvamen: sic te precor Taustos, Taustazon, Barachedio, Gedita, Mathon, Igion. Amen." ¹

After this, place everything that you need to use in the Operations onto the little table, which we have given details of earlier on at the beginning of this Book, then sprinkle them with consecrated water and cense them three separate times and recite the Prayer, which follows:

Prayer

"Athanatos sapientissime Artifex, qui Moysi servo tuo jussisti ut fabricaret omnia quæ ad usum tabernaculi debebant inservire, et ea santificaret, infunde his omnibus instrumentis et aliis rebus hîc præsentibus talem virtutem et efficaciam, ut mihi operanti feliciter inserviant + + +: sic te precor et oro, Taustos, Taustazon, Barachedio, Gedita, Mathon, Igion. Amen." ²

Again, when you need to consecrate something, which has not yet been consecrated for use in the Cabalistic Art, you can use the same Ceremonies and Prayers for them.

1

¹ Merciful Agathos [Daimon], powerful Agathos, terrible Agathos, who by your Cherubim Sachiel armed with a two-edged sword expelled the first-formed [Adam], the sinner from the paradise of delights, in the same way expel from this place all noxious things, and sanctify, purify, and preserve it so that it may be suitable for my operations, and delightful for the good Spirits whom I shall call to my assistance. So I beg you, Taustos, Taustazon, Barachedio, Gedita, Mathon, Igion. Amen.

 $^{^2}$ Immortal most wise Maker, who ordered your servant Moses to make everything that had to be serviceable for the use in the tabernacle, and to sanctify them, impart all these instruments and other things here present with such virtue and efficacy, that they may be favourably serviceable to me when I am operating + + +. So I beg and beseech you, Taustos, Taustazon, Barachedio, Gedita, Mathon, Igion. Amen.

[p. 44]

Chapter XI

Concerning the Colours Corresponding to the Seven Planets

Because we do not always use metal plates, but [sometimes] use virgin parchment instead, we should not avoid mentioning them [the colours].

I will say, therefore, that the ancient Sages, who have been the most learned in all the Cabalistic Sciences have allocated a colour to each of the Planets, which we will specify in the section on the days of the week.

We will make particular use of these colours for the creation of a type of Talisman, which the ancient Egyptian Cabalists invented most mysteriously, which can attract sympathetic influences from each of the Planets. I will give the seven designs afterwards on page...¹

²...in comparison to the Characters corresponding to the seven Planets, without taking into account any particular effect or property that they may have. It should be sufficient, that I have occasionally mentioned other Pentacles and Talismans and also the seven [p. 45] Planets, which you can use and apply to the Talismans in regards to when you need to use colours on virgin parchment.

These last two Pentacles or Talismans have two sides: on the first side, you engrave the Seal or Character corresponding to the Familiar Spirit, who is responsible for the influence over each of the Planets. And on the reverse side, you engrave a mystic number, which you place in several little squares, so that you can read these numbers from any position, whether from above to below or from below to above; from whatever angle, sideways or lengthways, from the right or from the left you will always find the same number. The following designs with help you easily understand all this. Below, you can find the Seals for each of the Spirit Controllers, who influence each Planet.



¹ Text is blanked out.

² Text has been deliberately blanked and is illegible.

Chapter XII

Names of the Seasons and the Angels who Preside over each Season 1

In order to leave nothing wanting for the Amateurs of the Occult Science, I believe it important to give them here the names of the four seasons and the angels who rule them.

Names of the Four Seasons

 Spring----- Talvi

 Summer----- Gasmaran

 Autumn----- Ardarael

 Winter----- Farlas

Angels of Spring

Caracasa, Core, Amtiel, Commissoros

Head of the Sign ------ Spugliguel
Names of the Earth ----- Amadai
Names of the Sun ----- Abraym
Names of the Moon ----- Agusita

[p. 47] Angels of Summer

Gargatel, Tariel, Gaviel

Head of the Sign ----- Tubiel
Names of the Earth ----- Festativi
Names of the Sun ----- Athemay
Names of the Moon -----

Angels of Autumn

Tarquam, Guabarel

Names of the Sun ----- Rabianara
Names of the Sun ----- Abragini
Names of the Moon ----- Matasignais

Angels of Winter

Amabael, Ctarari

Names of the Sign ----- Altarib

Names of the Earth ----- Gerenia

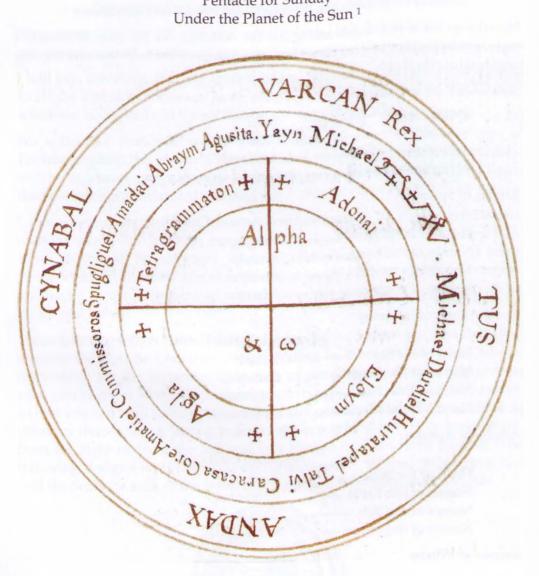
Names of the Sun ----- Commutaf

Names of the Moon ----- Affaterim

¹ This section is parallel with, or probably derived from, Peter de Abano's *Heptameron*. It only appears in the Rabbi Solomon family of manuscripts of the *Key of Solomon*.

[p. 48] [Pentacles, Seals, Characters, Spirits, Intelligences of the Seven Days]

> Pentacle for Sunday Under the Planet of the Sun 1



¹ This, and similar subsequent diagrams, for each of the seven days of the week and seven Planets, are similar to those in de Abano's Heptameron where they are used as a protective floor circle in which the magician stands, rather than as a pentacle. Note that the names and Angels of Spring are arrayed round middle circle.

[p. 49] In the first [outer] circle of this Pentacle for Sunday, the names of the four Celestial Spirits, who control the influences of the Stars for the day of Sunday, are portrayed and you should invoke and conjure them in your Operations only on this day.

Varcan is the most noble of the four and turning towards the Eastern Quarter, it is he, whom you first need to invoke and then you can invoke the others while turning towards the three other quarters of the world, while respectfully pronouncing the Prayers, Invocations and Conjurations appropriate for the day of Sunday, which are marked below.

The second circle of this Pentacle embodies the names of many other Angels and Celestial Spirits, who rule over this day at various hours. You can also see in this second circle the Seal of the Chief Angel of the Planet, which can be engraved, if you wish, as a Cabalistic Figure on the Talismans, which you will be working on during that day.

In the third circle, you can see the venerable names of God and it would be good to utter these during the Operation.

What I have just said concerning the Pentacle of Sunday, [p. 51] will serve as an explication for all the other Pentacles for each day of the week, because you will have to use the same method for creating each one of them.

Prayer for Sunday

"Lord Adonay, who has shaped a lowly sinner in your image and resemblance, from base and abject clay and earth, to initiate him for the remainder of time into the deep knowledge of your ineffable wonders, deign by the virtue of the Holy Names, which you made your servant Moses write on the Mystical Tables, to bless and sanctify all my Operations and ventures. O Arabonas, Jerablem, Jodadæ, Zophiel, Eloy, Abrax[as]."

Invocation for Sunday

"Come, Heavenly Spirits, who are bright and resplendent with the rays of the Sun. Luminous Spirits, who are most prompt to obey the powerful voice of the great and wondrous Tetragrammaton, come to assist me in my Operation, which I undertake under the auspices of the torch of the day, which our Creator has created for the use of all Nature. I invoke you to this [p. 51] purpose, indulge me and come to my entreaties, which I make to you in the name of Him, who has desired to bear the glorious titles of Amoriam, Adonay, Sabaoth."

The Veritable Key of Solomon

Conjuration for Sunday

"Oh happy Spirits, who have been created to look at the face of Him, who is seated upon the Cherubim; I conjure you, Spirits, full of power, in the names of Saday,¹ Cados,² Phah, Zaraye, Elohym,³ by the name of the first light, which is the Sun, that you come and contribute to the happy success of the Operation I am undertaking. I conjure you anew, that you use your virtue and power to separate the evil-doing Spirits, who may detract from the benign influences of my work. I repeat my Conjuration by the virtue of the Divine Names, Abaye, Radiel, Caracasa, Amadyel."



¹ Shaddai.

² Cados = Kadosh or Qadosh = holy.

³ Elohim.

[p. 52]

Mystical and Cabalistic Names of the Hours of the Day and Night for the whole Week and the Names of the Good Spirits, who rule over each Hour.¹

Noms mysterieux & Cabalistiques des Heures du Jour & de la Nuit pour toute la Semaine, & des bons Génies qui président à chaque Heure.								
1	Yayn	紫	V	Beron	1			
2	Janor	Sh	貒	Barol	2			
3	Nasnia	雜	y	Thami	C			
4	Salla,	W.	36	Athir	4			
5	Sadedali	*	X.	Mathon	2			
6	Thamur	28	紫	Rana	9			
7	Ourer	*	y	Netos	7			
8	Thamie	reg	紫	Tafrac	8			
9	Neron	*	V.	Sassur	6			

Jayon

Natalon

Calerna

¹ These are the Hebrew names of the hours (day hours on the left, and night on the right), and they apply to all the following Planets. The mirror imaging of the night hours is intentional.

[p. 53] The Hours of the Day and Night for Sunday.¹

Heures	Planetes	Anges.	Heures	Planetes	Anges.
1	業	Michael	1.	2	Sachiel
2	Q.	Anael	2	07	Samael
3	ţ	Raphael	3	業	Michael
4	0	Gabriel	4.	9	Anael
5	九	Cassiel	5	ţ	Raphael
6	2	Sachiel	6	C	Gabriel
7	07	Samael	7	九	Cassiel
8	業	Michael	8	2	Sachiel
9	O _T	Anael	9	07	Samael
10	ta	Raphael	10	*	Michael
11.	C	Gabriel	o o o o o o o o o o o o o o o o o o o	2	Anael
12.	九	Cassiel	12	ţ	Raphael.

¹ Column headings are Hours; Planets; Angels. Note that the first hour has Michael, angel of the Sun.

First Characters

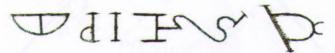
For Great Fortune:



For Mediocre Fortune:



Second Characters



Third Characters



Alternate Character for the Sun 1



¹ The seal derived from the Kamea of the Sun.

[p. 55]

Concerning the Manufacture of Perfumes for the Sun for the Day of Sunday

This Perfume, in order to be completed perfectly, must be made up of Saffron, Amber, Musk, Aloe Wood, Balm Wood, Laurel seeds, Cloves, Myrrh and Incense, these herbs should all be a sixth of an ounce, with the exception of the amber and musk, which should only be a grain of each. Mix the whole lot together in order to make a pleasant odour. Add some brain of eagle or some blood of a white cockerel to this and make little pellets out of it, which you will use in the Operations of the Cabalistic Art for the day of Sunday, under the auspices of the Sun and the respective Spirits, controllers of its influences.



¹ The details of how these sigils are formed will be found in King, Francis & Skinner, Stephen, *Techniques of High Magic*, Destiny, Rochester, 2000, pages 81-90.

[p. 56]

Pentacles and Talismans For Sunday Under the Sun For Honours and Riches



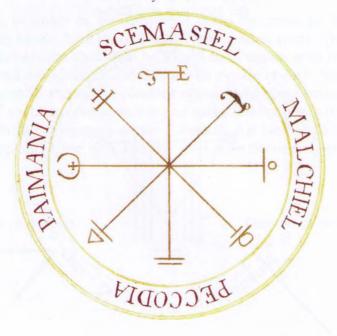
[p. 57]

Second Version For the same purpose



[p. 58]

For Honours and Dignities For Sunday under the Sun



[p. 59]

Against Fear and Terror of the Night For Sunday under the Sun



[p. 60]

Against Venomous Animals and Poison For Sunday under the Sun



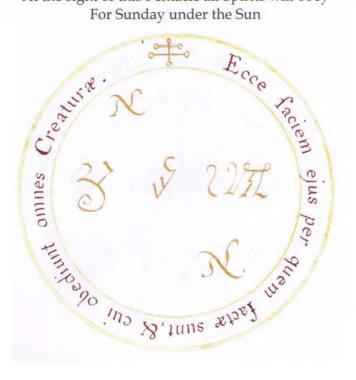
[p. 61]

Second Version
For the same purpose



[p. 62]

At the sight of this Pentacle all Spirits will obey For Sunday under the Sun



[p. 63]
These Two Pentacles or Talismans are merely two sides of the same
Pentacle or Talisman, obverse and reverse
For Sunday under the Sun



[p. 64]
This Illustration is the reverse of the Preceeding.
Posterior Part



[p. 65]

Explanation of the Admirable Pentacle, whose design is on the previous page

On the first side of this sacred Pentacle, in the middle of the circle you can see four names of the Almighty, placed in order in the little squares. There are four other names of the Almighty in the second circle. And on the second side or the reverse of the Pentacle, the middle has been charged with the mystical name of seven letters, the meaning of which is explained in the second circle, taken from a little Hebrew verse, which refers to the wonders of the Creation of the Universe in the form of a mysterious saying, which Moses frequently used in the miracles he performed. This sacred Pentacle has been taken from the mystical Book of Rabbi Hania,² entitled 'The Cabalistic Conjectures'. It can be used to great effect when it is made under the appropriate conditions for Operations performed on a Sunday. The material you should use should be either a plate of gold, or virgin parchment, which is not very sophisticated. You can be assured of all sorts of affluence, when you are endowed with this Pentacle and it is especially good for gaining honours, riches and for love affairs. Rabbi Costa Ben Luca 3 states that you can also make this Pentacle on a Thursday under Jupiter.

¹ ARARITA, an acronym for 'Achad Resh Achudohtoh Resh Yechidotoh Temurahtoh Resh', meaning "One is His beginning, One is His individuality, His permutation is One."

² Rabbi Hania ben Hanina (c. 260 CE).

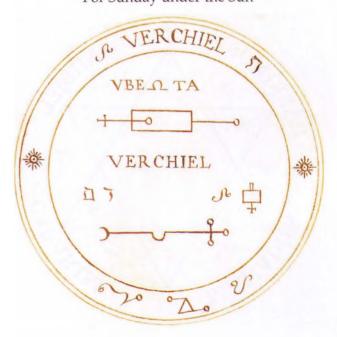
³ Costa ben Luca or Qusta ibn Luqa of Baalbeck (820-912 CE) an astrologer, mathematician and translator of Greek texts to Arabic.

[p. 66]

To win the Benevolence and Acquaintance of capricious Spirits, who distribute riches and honours. For Sunday under the Sun



[p. 67]
Pentacle of the Angel Verchiel, Ruler of the Sun, resident of the Lion (Leo), most supreme for winning lawsuits and by means of which, there is nothing that you cannot obtain from its Judges, even from Kings.
For Sunday under the Sun



[p. 68]
If someone has been imprisoned, detained or fettered with iron chains, he shall immediately be set free in the presence of this golden and engraved Pentacle
On the day and hour of the Sun.



[p. 69]

In Order to preserve your Health for Sunday under the Sun



[p. 70]

Observations On the following Talismans

The following Talismans have two sides, according to the Sages. On the first, you engrave the Seal or Character appropriate for the familiar Spirit, who is in charge of the influences of the Planet. And on the second side, you should engrave a mystical number, which you place into several little squares, in such a manner that from each side, you can read these numbers from any position, whether from above to below or from below to above; from whatever angle, sideways or lengthways, from the right or from the left you will always find the same number.

Name of the Familiar Spirit Ruler of the influences of the Planet of the Sun

OCH

His Mystical Number is ¹

III

Name and particular Character of the Angel who presides over Sunday

Michael

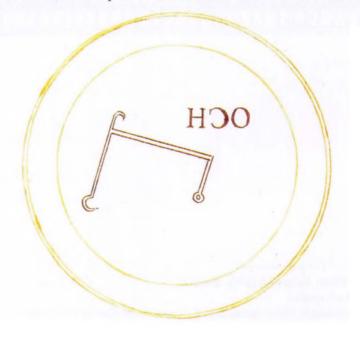
2 1-1-1-XV

¹ This number is 111 not 3. The illustration that should appear at the bottom of this page appears instead on [p. 74].

[p. 71]
The two following Pentacles comprise just one Pentacle. It is suitable for winning over Spirits of the Sun, being performed on a Sunday.

6	32	3	34	35	1	
7	11	27	28	8	30	
19	14	16	15	23	24	
18	20	22	21	17	13	
25	29	10.	9	26	12	/
36	5	33	4	2	31	

[p. 72] Seal of the familiar Spirit of the Sun and Ruler of its influences



[p. 73]

Metals are amongst the objects related to the Sun, of which Gold takes the first place. From amongst the minerals, Orpiment, yellow Ochre and Cambogia. From the stones, there is that wonderful stone, which you find in an eagle's nest, which is called Æthites,1 or Eagle Stone, Chrysolite, the Stone of Hyacinth, Ruby, the Stone of the Rainbow,² the stone called Pantarue,³ which has the quality of attracting other stones to itself, like the magnet attracts iron. From the trees and plants relating to the Sun, there are those, which in general turn towards the Sun, such as the Laurel Tree, the Cedar, the male Palm Tree, the Ash Tree, Ivy, Heliotrope, Celandine, Gentian, Pevonia,4 Satinwood, Ginger, Dittany and Vervain. From the animals, the Lion, the Horse, the Lynx, the Bull and the Wolf. From aromatic spices, Balm, Saffron, Musk, Ambergris, Clove and Cinnamon. From the birds, the Eagle, the Cockerel, the Vulture, the Swan and the Skylark. From the reptiles or insects, all those who glow such as the Glow Worm. From the fish, the Sea Lion, the Whiting, the Pike, and the Golden Carp. [p. 74]

Colours befitting the Planet of the Sun

The colour yellow with a saffron or crimson gild, and those which have a shine to them.

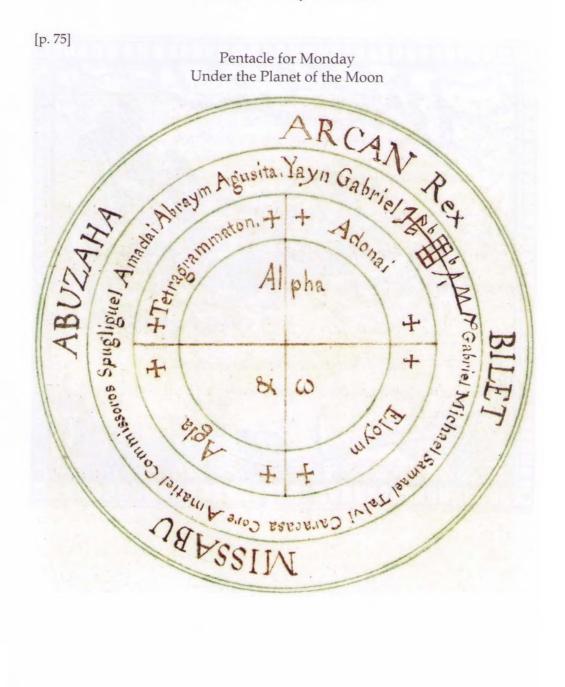
² Probably rainbow quartz.

⁴ Peony.

¹ Mentioned in Pliny, Natural History, Book X.

³ Pantarua, mentioned in Philostratus, Life & Times of Apollonius of Tyana.





Pentacle for Monday Under the Moon

In the first circle of this Pentacle of the Moon, the names of the four Celestial Spirits who preside over this day are presented, and you should invoke them for Operations on Monday.

Arcan is the principle Celestial Spirit [King] who is contained in this Pentacle. You should invoke him first, while turning to the Eastern Quarter and then while turning to the other quarters you should invoke the other [three] Spirits. His appearance will not frighten you, because he appears in pleasant forms. When you have obtained what you wish, you should grant him license to depart respectfully. He is favourable for gaining riches and for love affairs.

Prayer for Monday

"All powerful Anasbona, who has drawn the great Light from the void, which presides over the nocturnal lights, through the intercession of your favourite Spirits, Gabriel, Madiel, Abroyn, Janael, I pray that you direct kindly influences from the celestial bodies so that the [p. 77] Operation which I am undertaking on this day will be successful in accordance with my desires, so that I may thereby render glory and honour to the Great Carabiel, Hanon, Balaym. Amen."

Invocation

"Hasten, Sublime and Sublunary Spirits, who offer obedience to Arcan, come to my aid in the Operation that I am performing; under the auspices of the torch of the night, I invoke you for this purpose, indulge me and answer my entreaties, which I make to you in the name of He who commands the supreme Spirits who are superior in the regions where you reside, Bilet,2 Missabu, Abuzaha."

Conjuration

"I conjure you, Anathai, Ophaniel, Abim and your entire Celestial Cohort in the name of the Second Luminary of the Firmament, which is the Moon, that you come without procrastination to contribute to the joyful success of the Operation I am about to undertake under its auspices. Employ your virtues and power to segregate all evil-doing Spirits, who may harm me in my undertaking. Therefore, come in haste and do not delay any longer in assisting me, Eye, Achim, Cadoz, Imaz."

¹ More usually Anabona.

² Bilet is the 15th spirit in the *Goetia*, and a mighty King. He also features in the 'Book of Bilet', the sixth book in the Sepher Maphteah Shelomoh and Peter de Abano's Heptameron.

[p. 78] The Hours of the Day and Night for Monday.1

Heures	Planettes	Anges	Heures	Planettes	Anges
1	0	Gabriel	1	9	Anael
2	た	Cassiel	2	\$	Raphael
3	2	Sachiel	3	0	Gabriel
4	07	Samael	4	た	Cassiel
5	桊	Michael	5:	2	Sachiel
6	4	Anael	6	50	Samael
7	† †	Raphael	7	絲	Michael
8	0	Gabriel	8	2	Anael
9	九	Cassiel	9	tà	Raphael
10	2	Sachiel	10	0	Gabriel
11	50	Samael	11	た	Cassiel
12.	業	Michael	12.	2	Sachiel

¹ Column headings: Hours; Planets; Angels.

First Characters

For Life:

第 王

For People:



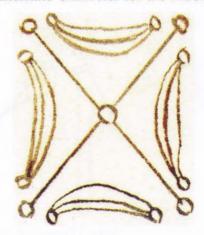
Second Characters



Third Characters



Alternate Character for the Moon ¹



¹ The Seal derived from the Kamea of the Moon.

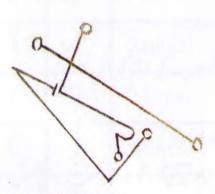
[p. 80]

Concerning the Manufacture of Perfumes for the Moon for the Day of Monday

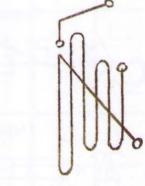
This Perfume, in order to be completed perfectly must be made up of the following spices:

A dried frog's head and bull's eyes, a white poppy seed, the most exquisite incense and a small amount of camphor. Grind the whole lot and having made a paste out of it with the blood of a gosling or of a turtledove, make small pellets out of it, as I have described earlier, to be used during your Operations of the Art on the day of Monday, under the auspices of the Moon and the Spirits who control their influences.

Intelligence of the Moon Intelligence of the Intelligences

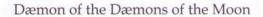


Malcha betarsisim



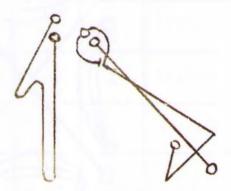
Hed be ruah Schenhakim 1

[p. 81] Dæmon of the Moon





Hasmodai



Sched Barsmoth Schartacham

¹ These Hebrew names are more usually transliterated Malkah be-Tharshisim, Ve-ad be-Ruachoth Shechalim, Chashmodai, and Shad Bar Shemoth ha-Sharthathan.

Name of the Familiar Spirit Ruler of the influences of the Planet of the Moon

PHUL

[His Mystical Number is

369]

Name and particular Character of the Angel who presides over Monday ¹

Gabriel John M. A.

¹ The illustration that would normally fall at the bottom of this page appears instead on [p. 98] of the manuscript.

[p. 82]

Pentacles & Talismans for Monday Under the Moon

It is fairly common for people to undertake or start out on a journey on a Monday, because you usually have more leisure and it is convenient to make preparations and say your propitious farewells on the Sunday before and there are also other factors we could mention. The ancient Mages and Men of Learning in the Cabalistic Art had good reason to believe that a Talisman for the purpose of making journeys more fortunate would be even more effective if made on this day. They also believed that the dominating Planet of Monday had the most favourable influences for journey either by land or sea.

If you are sufficiently proficient in the Mystical Sciences, then you could work on the following design at the exact time of a Conjunction [of the Moon] with a beneficial Planet. And you can be assured that through the power of this Talisman, you will be able to command the Spirits to transport yourself in the blink of an eye from one place to another far away location and with no danger to your person. As far as materials are concerned, you should use a true piece of virgin parchment or a silver plate that has been well polished.

[p. 83]

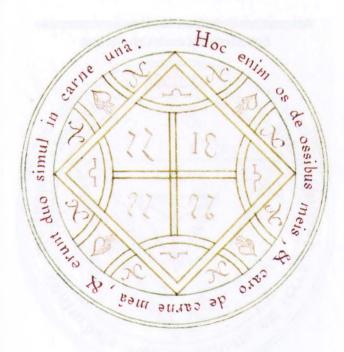
Talisman or Pentacle for Journeys by Land or Sea On Monday under the Moon



[p. 84]

The Pentacle, which you see on the following page can be made on a Monday and you can use it for the purpose of winning love. Even though it seems that Friday under the auspices of Venus is intended more for this purpose, you can nevertheless be assured that if you find the Moon in a favourable position during Monday, then the Talisman, which you create will have as much power as the one made on a Friday. Iamblichus gives us an eye-witness account in regards to the following Talisman, swearing that a simple fellow he was very well acquainted with and who taught him some of the Science we are now dealing with in these Keys, had great success with it. This fortunate fellow observed that the Moon was in Conjunction with Venus and made a positive aspect with Jupiter and with precision took advantage of all these circumstances and fashioned the Talisman, as has been prescribed in the principles we have given to you earlier. As a result, a Sovereign Princess that after the death of the Prince, (killed at the famous siege of Byzantine), loved him so passionately, that she made a contract of marriage with him in secret, which made him the happiest of men. I have seen this Talisman in Insprack ¹ as a great silver Talisman. [p. 85]

> Pentacle or Talisman for Love On Monday under the Moon



¹ Innsbrück.

131

[p. 86] Against Earthquakes & for Removing Charms from Treasure For Monday under the Moon



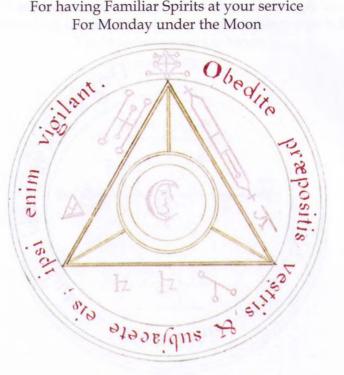
[p. 87]

Alternative Talisman for the same purpose For Monday under the Moon



[p. 88]

For having Familiar Spirits at your service For Monday under the Moon



[p. 89]

Alternative Talisman for the same purpose For Monday under the Moon



[p. 90]

Against Dangers of Journeys on Land and Sea for Monday under the Moon



[p. 91]
Pentacle of Barchiel, ruler of the Moon & Fish, protecting against Apoplexy
For Monday under the Moon

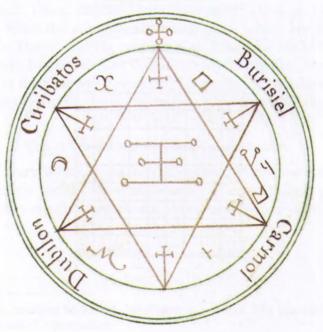


[p. 92]
Pentacle of the Angel Muriel, beneficent Spirit, Ruler of the Moon and of Cancer (The Crab), protecting against all dangers facing Travellers, especially on water.
For Monday under the Moon



[p. 93]

Pentacle of Monday under the Moon



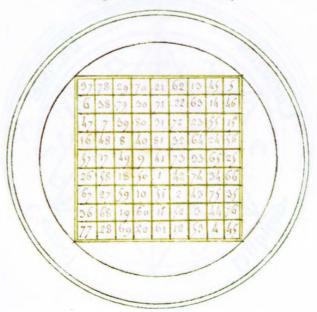
[p. 94]

Against Perils of the Earth and the Sea & principally against attacks of robbers and pirates and against obstacles. For Monday under the Moon

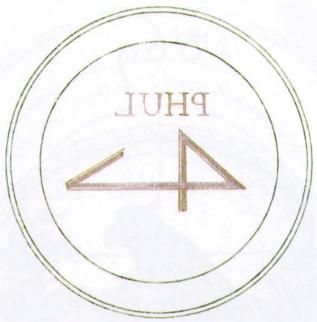


[p. 95]

The two following Pentacles comprise just one. It is suitable for gaining familiar Spirits of the Moon, being made on a Monday.



Seal of the familiar Spirit of the Moon & Controller of its Influences¹



[p. 97] For all things corresponding to the Moon: From amongst the metals, Silver; from the minerals, Crystal, White Graphite; from the stones, Diamond, Beryl. From molluscs, Mother of Pearl. From the trees and the plants, the female Palm Tree, Beech Trees, Poplar Trees, Rosemary, Hyssop, Lavender, and Agnus Castus. From the animals, almost all those which are tame with the exception of the Horse, the Pig and the Cat. From the birds, White Geese, White Duck Hens, Blackbirds and Pigeons; from the reptiles, the Snail, which has two horns in the shape of a crescent, Silkworms, Chameleons, which are as changeable as the Moon, the Torpedo Fish, Oysters and the Green Frog.

Colours befitting the Planet of the Moon

The colour of Silvery White, Pale Green, Crimson, or those which are cheerful to the sight and you should note that in order to avoid futile repetitions, that these same colours are also suitable for Venus and Mercury, for Wednesdays and Fridays.

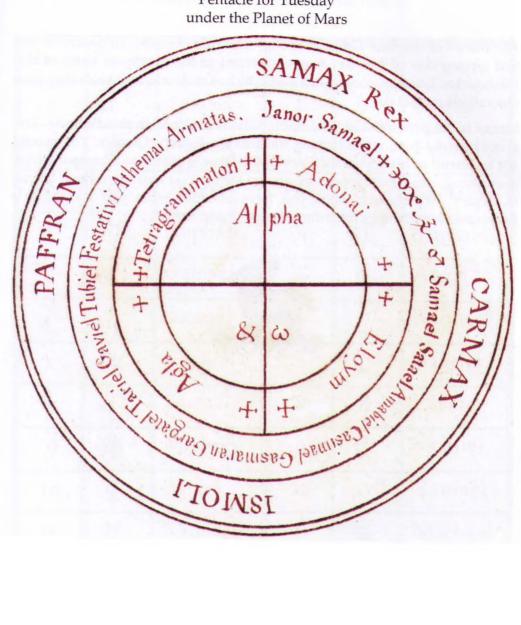
¹ The name Phul is inscribed backwards, as if seen in a mirror. The illustration has not been reversed in the process of reproduction.

[p. 98]

Mystical Number of the Moon



Pentacle for Tuesday under the Planet of Mars



[p. 100]

Pentacle for Tuesday Under Mars

The names of the four Celestial Spirits who rule over the influences of this Star, on the day of Tuesday are represented in the first inner circle of this Pentacle for Tuesday under Mars and which you should invoke during your Operations on that day.

Samax is the principle Celestial Spirit, who is enclosed in this Pentacle. You should invoke him, while turning towards the Eastern Quarter. You should not be fearful of his appearance, nor of the other Spirits who accompany him, even though they may appear in strange forms. You must give them license to depart with respect, when you have obtained what you want. He is favourable for all things regarding Weapons and Arms.



[p. 101] The Hours of the Day and Night for Tuesday

Heures	Planettes	Anges	Heures Planettes		Anges
1	07	Samael	1	た	Cassiel
2	業	Michael	2	2	Sachiel
3	2	Anael	3	07	Samael
4	ğ	Raphael	- A	業	Michael
5	C	Gabriel	5	4	Anael
6	た	Cassiel	6	Ť.	Raphael
7.	4	Sachiel	7	C	Gabriel
8	07	Samael	8	九	Cassiel
9	業	Michael	9	2	Sachiel
10	2	Anael	10	07	Samael
- 11	ţ.	Raphael	11	業	Michael
12	C	Gabriel	12	2	Anael

[p. 102]

Mystical Characters of Mars

First Characters



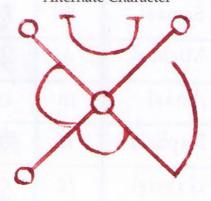
Second Characters



Third Characters



Alternate Character

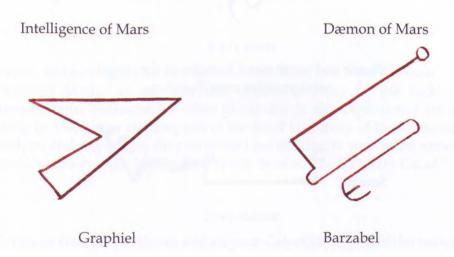


[p. 103]

Concerning the Manufacture of Perfumes for Mars for the day of Tuesday

This perfume, in order to be well made and completed perfectly, must be made with the following herbs.

Euphorbia, Belladonna, Ammonia Salt, roots from two Hellebores, powder of Magnetised Stone and a small amount of Sulphur. You need to grind the whole lot into a powder and make a paste out of it with the blood of a Black Cat and the brain of a Crow. And from this paste, make some pellets to be used during your Operations of the Art on the day of Tuesday under the auspices of Mars and of the Spirits who govern its influences.



[p. 104]

Name of the Familiar Spirit Ruler of the influences of the Planet of Mars

PHALEG.

His mystical Number

65.

Name and particular Character of the Angel who presides over Tuesday





Prayer, Invocation & Conjuration to Mars For the day of Tuesday

Prayer [for Tuesday]

"Satael, Divine Virtue, whose power shines during battles and fights on land and on sea, I pray to you, by the intervention of your well-loved Carmax, Ismoli, Paffrau, that you deign to direct the benign influences of the Planet, which rules over this day, so that the Operation which I undertake has a happy outcome, so that I may give glory and honour to the Great and Celestial Spirits Calzaz, Lama, Hiel, Ozael. Amen."

Invocation

"Come, Military and Warrior Spirits, who have executed the orders of the Sovereign Master of the Universe upon the army of the reckless and presumptuous Sennacherib,¹ come to my aid in the Operation I am undertaking [p. 106] under the auspices of the third Luminary of the Firmament, be obedient and respond to the entreaties I am making to you in the name of the One who commands the fearsome Spirits Soncas, Jaxel, Fraciel, Guael."

Conjuration

"I conjure you, Elibra, Eloym and all your Celestial Cohort, in the name of the third Luminary of the Firmament, that you come without delay to lend your power to the successful outcome of the Operation I am undertaking today under its auspices. Deign to use all your power to separate all the evil-doing spirits who might deflect the benign influences needed for my Operation. I conjure you to be sympathetic towards me in the names of the Most High Rulers Damael, Lobquin, Seraphiel. Amen."



¹ Sennacherib was the King of Assyria (705-681 BCE) who was presumptuous enough to besige Jerusalem in 701 BCE, and whose army had 185,000 soldiers slain by angels, according to 2 *Kings* 19:35.

[p. 107]

Pentacles & Talismans for Tuesday Under Mars

Even though I may give a significant number of designs for Talismans in this Book, you should not avoid working with them and stop making new and appropriate figures because of that. I am not offering these designs for that purpose, but to make it easier to create new ones. I am sure that of the Characters you create suitable for working with the Planets, some will be more preferable than others, since these Characters have great power to attract the Planets' influences.

You can use the Characters of the Planets in the previous Pentacle of the first design given earlier. The reader who is interested can go back to find out about this Pentacle where he can find the Characters of Mars. A Jewish wise man worked on this Pentacle under the auspices of this Planet and Charlemagne used it with great success in his military exploits. The material you should use for this Pentacle is a plate of thin polished iron. The Compte de Crambert assures us that it has the power to make the person who wears it invulnerable. [p. 108]

In order to be fortunate for Military Purposes Tuesday under Mars¹



¹ This pentacle has an extensive footnote in Lansdowne MS 1202 where it is associated with the Emperor Charles V (1500-1558) who hosted the historical Dr Faustus at Innsbruck.

[p. 109]

Against Weapons of fire and other offensive and defensive [devices]

Tuesday under Mars



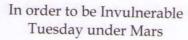
[p. 110]

The following Pentacle or Talisman has been made in the same manner as the one before under the auspices of Mars, with the same purposes and you can use the Characters of the third design, outlined beforehand. Throughout history, we have had some convincing proof that has really persuaded us that Charlemagne received this Pentacle in the presence of Pope Léon, along with the little mystical book of the *Enchiridion*, which is completely composed of Prayers against all sorts of perils, which could happen during the course of human existence. He who is determined to fashion this Pentacle, must take note that the Constellation of Mars, which is to rule over the Operation, should be in conjunction with Mercury, and in a favourable aspect with Venus and during any Tuesday during the season of Spring.



¹ The *Enchiridion* is a famous grimoire, supposedly by Pope Leo III, first published in 1523, cast in the form of prayers.

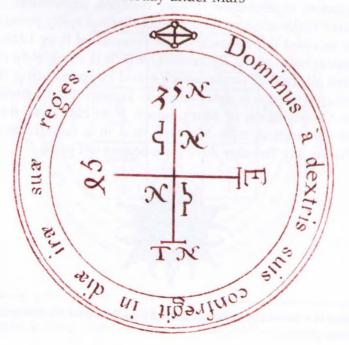
[p. 111]





[p. 112]

For Military Expeditions & against bad encounters Tuesday under Mars



[p. 113]

To be invulnerable and to charm Weapons Tuesday under Mars



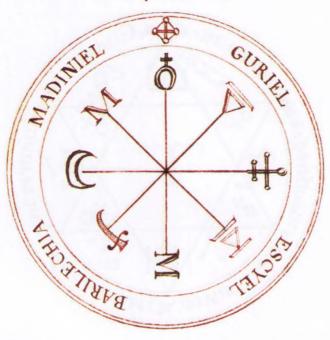
[p. 114]

To incite Civil Wars, schisms & uprisings in enemy lands Tuesday under Mars



[p. 115]

Against Attacks from Traitors Tuesday under Mars

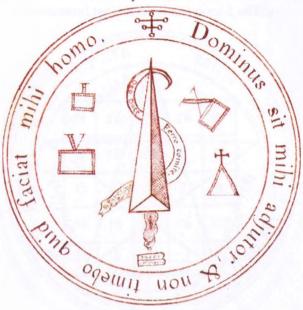


[p. 116]

To encourage Civil War in Foreign Countries
Tuesday under Mars



Against all kind of Perils ¹ Tuesday under Mars



[p. 118]

For Military Expeditions & to Charm Firearms. Tuesday under Mars
Being in conjunction with Jupiter, or being well aspected with Venus



¹ Note the motto "Deo duce ferro comite" which was MacGregor Mathers' Golden Dawn magical name. Possibly for that reason he omitted this pentacle from his edition of the *Key of Solomon*.

[p. 119]

To Subdue Spirits of Air, in case of them rebelling
Tuesday under Mars
The Moon being in its last quarter



[p. 120]

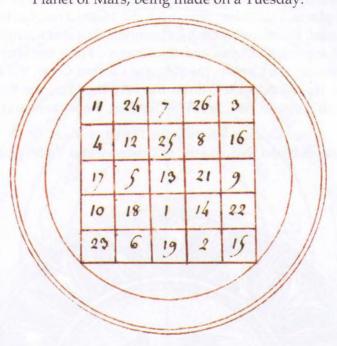
Against ambushes and treachery Tuesday under Mars



[p. 121]

The two following Pentacles comprise just one Pentacle.

It is appropriate to win over the favour of the familiar Spirits of the Planet of Mars, being made on a Tuesday.



[p. 122]

Seal of the Familiar Spirit of Mars and Controller of its Influences¹



¹ Although this looks like a mirror image, in fact this is exactly how it is written in the original manuscript.

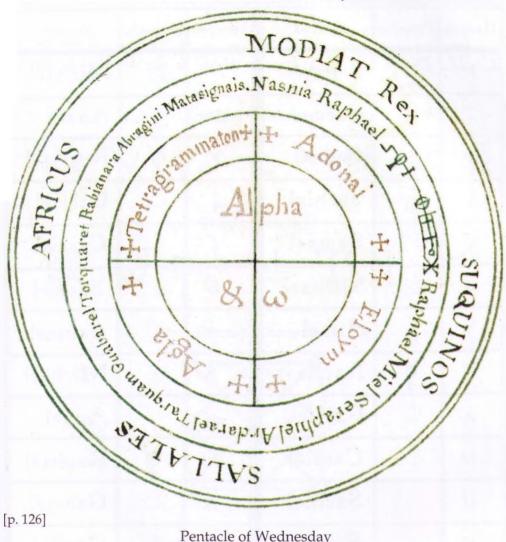
[p. 123]

Of the things dedicated to Mars: from amongst the metals, Iron, Copper or Red Bronze and everything that has fire and sulphur. From the stones, Diamond, Amethyst, Carbuncle Stone, Jasper inlaid with red streaks. From the trees and plants, Hellebore, Boxwood, the Maple Tree, Garlic, Euphorbia, Syrian Bindweed. From the minerals, Ammonia Salt and Camphor. From the animals, the Leopard, the Lynx and the Dragon. From the birds, the Falcon, the Sparrow Hawk, the Osprey, the Kite, the Carrion Crow, the Bat but above all the others, the Woodpecker. From the fish, the Pike, the Red Mullet, the Salmon and the Torpedo Fish. From the reptiles, the Serpent and the Lizard.

Colours befitting the Planet of Mars The colour of Blood Red, of Fire, of Crimson, and Violet and of Iron.



Pentacle of Wednesday Under the Planet of Mercury



Under Mercury

In the first circle of this Pentacle of Mercury, the names of the four Celestial Spirits who rule over the influences of this Star are represented and you should invoke them for Operations on Wednesday.

Modiat is the principle Celestial Spirit enclosed in this Pentacle. You should invoke him while turning towards the Eastern Quarter. There is nothing in his appearance, nor in the appearance of the Spirits who accompany him, which can frighten you, if you have a firm Character. You should grant him licence to depart respectfully, when you have obtained what he ministers to.

[p. 127] The Hours of the Day and Night for Wednesday.

Heures	Planettes	Anges	Heures	Planettes	Anges
1	Å	Raphael	1	鱳	Michael
2	C	Gabriel	2	9	Anael
3	た	Cassiel	3	Å	Raphael
4	34	Sachiel	4	C	Gabriel
5	60	Samael	5.	を	Cassiel
6	蘇	Michael	6	7/	Sachiel
7	9	Anael	7	07	Samael
8	¥	Raphael	8	業	Michael
9	C	Gabriel	9	9	Anael
10	た	Cassiel	10	Þ	Raphael
11	2	Sachiel	11	0	Gabriel
12	oti	Samael	12	た	Cassiel

First Characters

BHEXELITOUXXXIPREEE

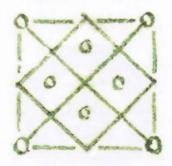
Second Characters



Third Characters



Alternate Character



[p. 129]

The Manufacture of Perfumes of Mercury for the day of Wednesday

This perfume, in order to be well made and completed perfectly, must be made with the following herbs:

Oriental Mastic, any incense of choice, cloves, Pentaphylla flowers, powder of agate. With the whole lot being well ground and mixed with the brain of a fox and the blood of a magpie, make a paste out of it and make pellets for use in your Operations of the Art for the day of Wednesday under the auspices of Mercury and the Spirits who rule its influences.

Intelligence of Mercury

Dæmon of Mercury

A

Tiriel

[p. 130]

Name of the Familiar Spirit Ruler of the influences of the Planet of Mercury

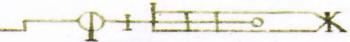
OPHIEL

His Mystical Number is

260.

Name and particular Character of the Angel who presides over Wednesday







[p. 131]

Prayer, Invocation & Conjuration to Mercury For the day of Wednesday

Prayer [for Wednesday]

"Great and Powerful Baraborat, who desireth to be prayed to by all others, in order to obtain your favours, hear our humble supplication, which I am making to you through the intercession of your favourite Celestial Spirits, Mathlai, Tarmiel, Jerescue, Mitraton, to whom it pleases you to pour out the influences of your most secret virtues abundantly upon the Operation I am undertaking on this day and that this may be done to your honour and glory. Amen."

Invocation

"Hasten and come, Oh Spirits, who preside in the House of the Almighty, over the Operations on this day. Hear with a willing ear the invocation at hand that I am pronouncing under the Divine Names of Venahel, Abuiori, Ucirnuel, Babel, be obedient and come swiftly to effectively assist me in my venture."

Conjuration

"I conjure you by the Holy Name of Eloym, all you Celestial Spirits, who have power over the miracles which can be performed on this day, consecrated to the fourth Luminary of the Firmament. I conjure you by all that can draw you to my aide, to which you may not delay in coming into my presence, Saday, Asaraie, Varitael, Eye, to separate all the malign influences of the rebellious Spirits and ensure, by your secret power, success in my venture according to the wishes of my heart."



Pentacles and Talismans for Wednesday Under Mercury

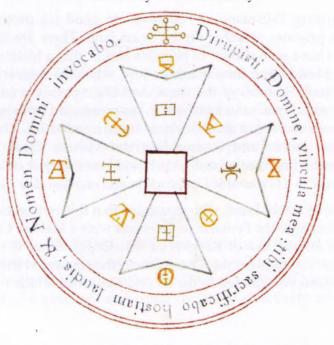
The two following Talismans or Pentacles are good for protecting against being made a prisoner, whether on sea or on land. There are those who can confirm, and I have seen similar in people's hands, that a Maltese Knight had commissioned something similar from a Jew, who was a great expert in the field of the Occult Sciences of the Great Art. Their power is so far-reaching, that they can save a man who has them in his possession from prison and can rescue him from slavery, if that is where he has ended up. The Characters, which you see within and surrounding the Maltese Cross are those of Mercury from the first design and you should work with it on a Wednesday under this Planet in a favourable Conjunction and on a fair day during Spring.

I feel the same as Rabbi Isaac, who maintains that it is not necessary, or even appropriate to charge the Pentacle or Talisman with a Maltese Cross, unless it is specifically for the use of Knights of this Order. Since it is enough for anyone else, [p. 134] to place the Characters in the squares at the points of the star, such as those you can see in the second Talisman, which I will give you in a while.



[p. 135]

Talisman against Slavery and Prison Wednesday under Mercury



[p. 136]

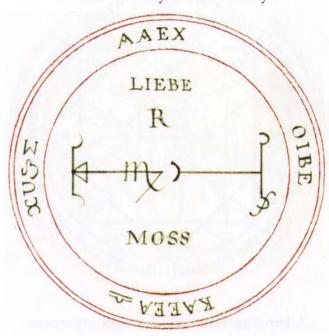
Alternative Talisman for the same intention Wednesday under Mercury



[p. 137]

The following Pentacle refers to the Angel Hamoniel, Ruler of Mercury and of the Virgin [Virgo], who by their influences, produce the vision of the Mercurial Spirits and makes people who carry it lucky in business and games.

For Wednesday under Mercury



[p. 138]

It is not only the common men who have until now believed that Mercury rules over games of chance. Several of the most famous Cabalists have felt this way; amongst whom, Albumazar 1 gave testimony to this after he was convinced [of its efficacy], because of his work on several mystical Talismans under the auspices of this Planet. I, myself, have reproduced a beautiful design of this in a little Treatise of Cabalah, entitled: *Le Prothée de la Fortune*.² In it, I discuss the most advantageous influences you can gain from the Planet of Mercury and I can contend that I have had some providential experiments with the Talisman, which I give you here.



¹ Albumasar (805-886 CE), astrologer, mathematician and philosopher.

² Ascertaining the author of that particular work might uncover the identity of the author of the present manuscript. The Prothée was a French 64-gun man-of-war ship that was taken by the English on two occasions, once in 1761 and again in 1779. The ship's name might have been a topical reference to the vagueries of fortune.

[p. 139]

For Games of Chance Wednesday under Mercury



[p. 140]

Alternative Talisman for the same purpose Wednesday under Mercury



[p. 141]

For success of Negotiators, Travellers & Students. Wednesday under Mercury



[p. 142]

To Make Yourself Invisible Wednesday under Mercury



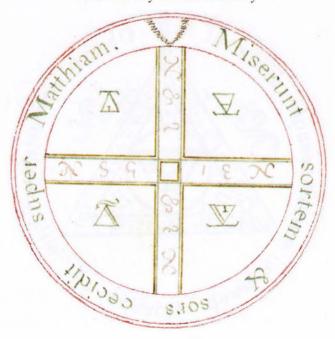
[p. 143]

For All Games of Chance Wednesday under Mercury



[p. 144]

Alternative Talisman for the same purpose Wednesday under Mercury



[p. 145]

For luck in games and business ventures; to protect travellers from robbers' attacks and to dispel or uncover disloyalty; being made on Wednesday, when Mercury is in Conjunction or in a benign aspect with Venus or the Moon.

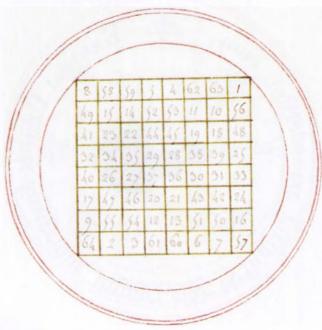


[p. 146]

For Eloquence of Speech Wednesday under Mercury



[p. 147]
The two following Pentacles comprise just one Pentacle. It is appropriate for gaining the favour of the Familiar Spirits of Mercury, being made on a Wednesday.



[p. 148]

Seal of the Familiar Spirit of Mercury & Controller of its Influences

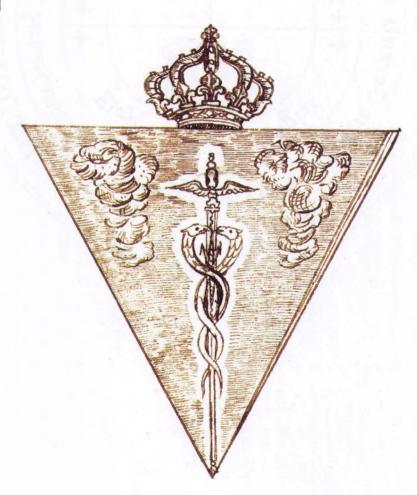


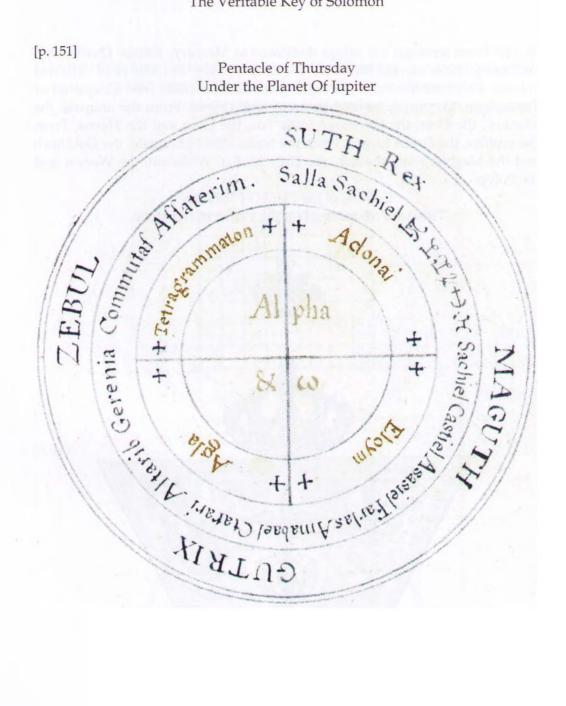
[p. 149] From amongst the things dedicated to Mercury, metals; Quicksilver, Antimony; from stones, Emerald, Topaz, Porphyry and others of different colours. From the trees and plants, Dogwood, the Medlar Tree, Cinquefoil or Pentaphyle, Mercurial, Sweet Marjoram and Thyme. From the animals, the Monkey, the Deer, the Greyhound, the Fox, the Hare and the Hyena. From the reptiles, the Green Lizard. From the birds, the Nightingale, the Goldfinch and the Magpie. From the fish, the Grey Mullet, Whitebait, the Weever and the Polyp.

Colours of the Planet of Mercury
These are the same as for the Planet of the Moon.



[p. 150]





[p. 152]

Pentacle of Thursday Under Jupiter

In the first interior Circle of this Pentacle for Thursday under Jupiter you can find the Names of the four Celestial Spirits, who rule over the influences of this Star of the day of Thursday represented, and you should invoke them in your rituals on this day.

Suth is the principle Celestial Spirit enclosed in this Pentacle. You should invoke him whilst turning towards the eastern Quarter. You should not fear any evil from his appearance, because it is a fairly ordinary one, although it is quite magnificent, and his escort is like that of a crowned Monarch. Once you have obtained what he offers, you should give him licence to depart respectfully.

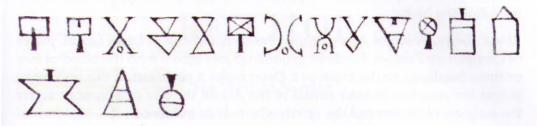


[p. 153] The Hours of the Day and Night for Thursday.

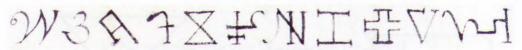
Heures	Planettes	Anges	Heures	Planettes	Anges
. 1	25	Sachiel	1	C	Gabriel
2	57	Samaël	2	た	Cassiel
3	辮	Michael	3	2	Sachiel
4	2	Anael	4	2	Samael
5	Þ	Raphael	5	業	Michael
6	0	Gabriel	6	9	Anael
7	た	Cassiel	7	力	Raphael
8	2	Sachiel	8	C	Gabriel
9	50	Samael	9	た	Cassiel
10	業	Michael	10	2	Sachiel
11	9	Anael	11	07	Samael
12	Þ	Raphael	12	業	Michael

Mystical Characters of Jupiter

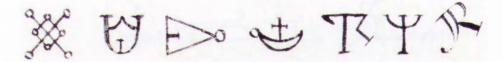
First Characters



Second Characters



Third Characters



Alternate Character



[p. 155]

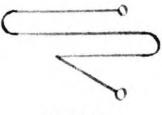
Manufacture of Perfumes for Jupiter for the day of Thursday

In order to make this Perfume well and completed perfectly, you should use the following herbs:

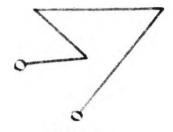
Rowan Berry, Wood of Aloes, Storax, Benzoin, Powder of Lapis Lazuli, pieces of chopped up Peacock Feathers; ground up and mixed with the blood of two or three Swallows or the brain of a Deer; make a paste out of this and make pellets for your use in your rituals of the Art on the day of Thursday under the auspices of Jupiter and the Spirits who rule its influences.

Intelligence of Jupiter

Dæmon of Jupiter



Johphiel



Hismael

[p. 156]

Name of the Familiar Spirit Ruler of the influences of the Planet of Jupiter

BETHOR

His Mystical Number is

34.

Name and particular Character of the Angel who presides over Thursday

Sachiel EST T



[p. 157]

Prayer, Invocation & Conjuration To Jupiter for the day of Thursday

Prayer [for Thursday]

"Oh, Salutary and benevolent Cassiel, who are covered with honours and who are pleased to distribute wealth with a liberal hand, do not reject the prayer I am making to you through the intercession of your well-loved and favourite Maguth, Gutriz, Sachiel, Suth and give my venture a happy outcome, so that I may render glory unto you."

Invocation

"Come promptly, happy Spirits, who preside over ventures of this day. Come, incomparable Zebul¹ with your entire cohort, hasten to my aid and show favour on my Operation. Be obedient and do not refuse me your mighty help."

[p. 158]

Conjuration

"I conjure you by the Holy Name Emmanuel, all you Celestial Spirits, who willingly assist the ministry of the Great Distributor of honours, riches and health. I conjure you by the bond and by the good inclination, which you have to give pleasure to those who have confidence in your miraculous attributes, Oh Rahel, Miel, Nalapa, Caluel, be here present and make destructive Spirits flee from my endeavour."



¹ In fact the name of one of the Heavens of the Kabbalists rather than a spirit.

[p. 159]

Pentacles and Talismans for Thursday **Under Jupiter**

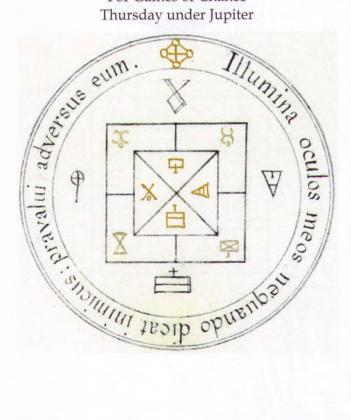
For games of chance, you could draw the Characters under the auspices of Jupiter, being one of the more fortunate amongst the Planets, as well as the ones under Mercury, because Jupiter governs all sorts of riches

The design for the Talisman I am giving on the following page will, therefore, be extremely effective for adding luck to games, especially if you work on it under a Constellation of Jupiter not in any Opposition to Mercury and that it is dominant in the Heavens and in a friendly aspect with Venus. The Characters drawn here are from the first design of the mystical Characters of this Planet, which have been drawn in full beforehand. It must be made on a Thursday, irrespective of whether it is Spring or any other season, provided that the weather is calm.



[p. 160]

For Games of Chance Thursday under Jupiter



[p. 161]

The Talisman, which you will see on the following page, is made for the same purpose and under the same Constellation as the preceding Talisman. If you work on it with care, success will follow you infallibly. Before entering into the procedure, it is appropriate, and I could even say essential, to recite the Prayer, Invocation and Conjuration for the day, which it rules over by the dominant Planet of the Talisman. It is also recommended for you to perform some kind of charitable action honouring the Spirit Controllers' influence of the Planet, for example, you could give Alms money out of consideration for these Spirits.

This Talisman can also be made on Wednesday under Mercury.



[p. 162]

For Games of Chance Thursday under Jupiter



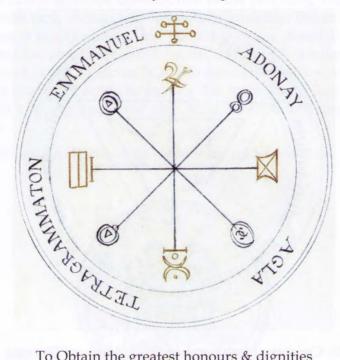
[p. 163]

To Conserve Health and against all sorts of Illnesses Thursday under Jupiter



[p. 164]

Alternative Talisman for the same purpose Thursday under Jupiter



[p. 165]

To Obtain the greatest honours & dignities Thursday under Jupiter



[p. 166]

For the discovery of hidden treasures Thursday under Jupiter

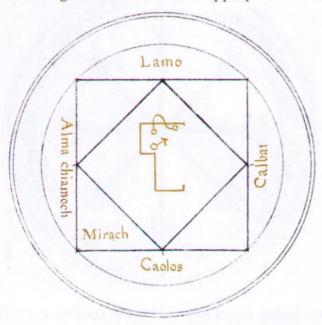


[p. 167] Pentacle of Mucechediel, Angel Ruler of Jupiter, residing in the House of Aries. It procures kindness from everyone. It should be made on a composite plate of gold, silver, copper and iron, in equal parts, towards the 21st March during a new Moon.



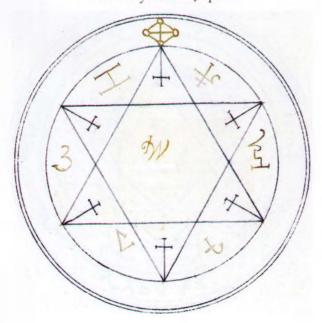
[p. 168]

To make Spirits of Jupiter favourable towards yourself. This Pentacle is made on tin, during the month of September or February, on the appropriate day and hour. Or on a parchment of deerskin, killed in the same month, written with an eagle's feather and in an appropriate colour.



[p. 169]

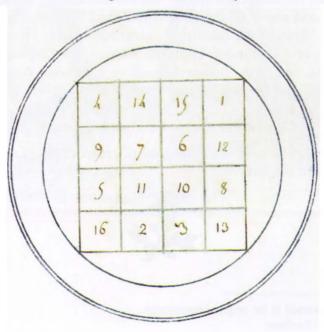
In order to make Judges favourable Thursday under Jupiter



For the discovery of treasures Thursday under Jupiter



[p. 171] The two following Pentacles make up one Pentacle. It is appropriate for gaining the favour of the familiar Spirits of the Planet of Jupiter, being made on Thursday.



[p. 172]

Seal of the Familiar Spirit of Jupiter & the Ruler of its influences¹



[p. 173]

Of the things dedicated to Jupiter: from amongst the metals, Fine Tin, Gold, Silver. From the stones, Sapphire, Beryl, Emerald and Green Jasper. From the trees and plants, the Oak, the Popular, the Rowan, the Fig Tree, the Pear Tree, the Plum Tree and above all the others, the Hazel Tree, the Small Buglos, the Spikenard, the Violette, the Stinking Nightshade,² Mace. From the aromatics Benzoin, Storax and Coriander. From the animals, the Elephant, the Bull, the Deer. From fowl and birds, Bearded Reedling, Chickens, Wood Pigeons, the Pelican, the Stork and the Eagle. From the fish, the Dolphin, the Tuna and the Trout.

Colours proper to the Planet of Jupiter

The colours of Sapphire, of sky blue, of dark green, of silver mixed with gold and other brilliant colours.

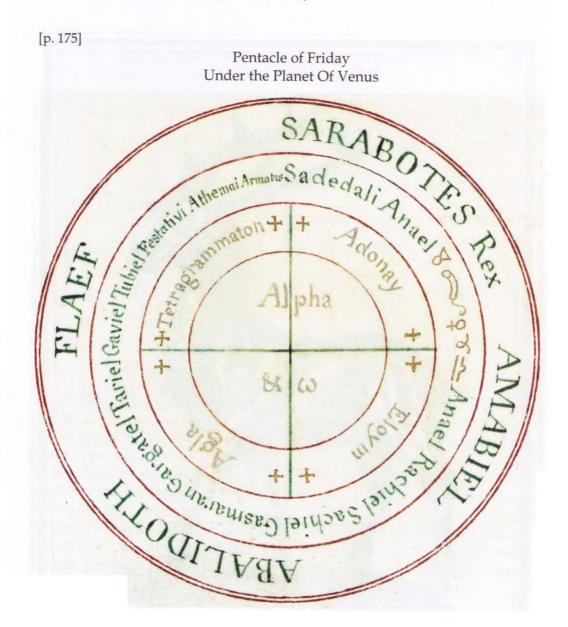


¹ The writing is reversed in the original manuscript.

² Another name for henbane



[p. 174]



[p. 176]

Pentacle of Friday Under Venus

In the first interior Circle of this Pentacle for Friday under Venus, we can see the Names of the four Celestial spirits who rule over the influences of this Star of the day of Friday and you should invoke them in the rituals performed on this day.

Sarabotes is the principle Celestial Spirit enclosed in this Pentacle. You should invoke him while turning towards the Eastern Quarter. His appearance is far from frightening, and generally, it is quite pleasant. His escort is made up of small Spirits, whose jubilant youth inspires joy. After you have received his favours, you should give him license to depart with honour.



[p. 177] The Hours of the Day and Night for Friday.

Heures	Planettes	Anges	Heures	Planettes	Anges
1	9	Anael	1	7	Samael
2	ğ	Raphael	2	業	Michael
3	C	Gabriel	3	2	Anael
4	え	Cassiel	4	Ť.	Raphael
5	2	Sachiel	5	C	Gabriel
6	57	Samael	6	た	Cassiel
7	禁	Michael	7	3	Sachiel
. 8	2	Anael	8.	2	Samael
9	ţ.	Raphael	9	辦	Michael
10	C	Gabriel	10	12	Anael
11	た	Cassiel	11	to.	Raphael
12	2	Sachiel	12	C	Gabriel

Mystical Characters of Venus

First Characters

中华全国人类的人类人员的工作中中

Second Characters



Third Characters



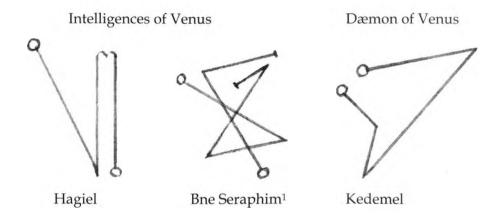
Alternate Character



[p. 179]

Concerning the Manufacture of Perfumes of Venus for the day of Friday

This perfume, in order to be well made and completed perfectly, must be made with the following herbs: Musk, Ambergris, Aloe Wood, dried Red Roses, Red Coral. Having ground all this into a paste, with it with the blood of a Dove or of a Turtledove, and with the brain of two or three Sparrows, form small pellets out of it for you to use during your rituals of the Art on the day of Friday under the auspices of Venus and the Spirits controlling its influences.



¹ Beni Seraphim.

[p. 180]

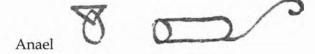
Name of the Familiar Spirit Ruler of the influences of the Planet of Venus

AGITH.

His Mystical Number

175.

Name and particular Character of the Angel who presides over Friday





[p. 181]

Prayers, Invocations & Conjurations to Venus For the day of Friday

Prayer [for Friday]

"Lord Abalidoth, who loves your servants and who wishes to be loved by them; I pray to you through the intervention of those whom you cherish the most amongst the Celestial Spirits, who are Tamael, Corat, Kadiel, Porna, to pour out onto my Operation the sweet and loving influences of which your bounty's treasures are full, so that the Operation I am undertaking today may be successful in accordance with my wishes and that I may be able to give glory to you through it with recognition befitting you."

Invocation

"Come on the wings of the Zephirs, Oh happy Spirits, who rule over the workings of the heart. Come Celestial Sarabotes, Hufaltiel, Dormiel, Turiel, hear now at your pleasure the invocation I am making [p. 182] on this day dedicated to the wonders of Love. Be obedient and lend your aid for the certain success of that, which I am undertaking in the hope that you will be favourable towards me."

Conjuration

"I conjure you by the veneration which you have for the mystical Name Setchiel, Oh benevolent Spirits, who preside over the rituals which are made on this day. I conjure you, Talaroth, Misig, Euphaniel, Eleuros that you come to me with all the power that you have to separate and to make evil Spirits and enemies of just rituals flee. By this powerful virtue, let me succeed in my intentions on this day consecrated to Venus."



Pentacles & Talismans for Friday under Venus

It is such a natural thing for a man to love and to be loved by the fairer sex and there is nothing in Nature, which makes him more inclined to pursue and which makes him more passionate. But since there are many obstacles to overcome in the pursuit of Love, these two Pentacles, which follow, can be of great help in assisting you to overcome these obstacles, if you are fortunate enough to be able to make them in the prescribed surroundings and according to the principles of the Art.

You must begin your rituals on a Friday during Spring, at the first light of dawn during calm and still weather. It would also be advisable to prepare the ingredients you need for the composition of the love Philtres at the same time, and in particular you should prepare the herb called Enula Campana, about which we will discuss later. You should gather the herb on the same day that you make the Pentacle and you should consecrate it with the same sprinkling of consecrated Water and Perfumes that are appropriate to the Planet of Venus. You should preserve this herb in a suitable box, and you can use it as needed.



¹ Inula Helenium or Elecampane.

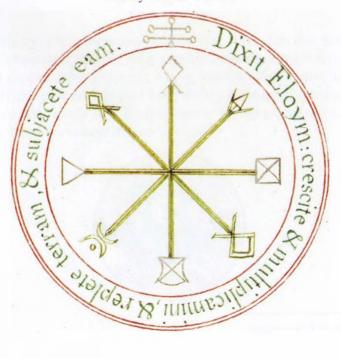
The Veritable Key of Solomon

[p. 184] For Love Affairs Friday under Venus



[p. 185]

Alternative Talisman for the same purpose Friday under Venus



[p. 186]

To make the Fairer Sex more Amenable to Love Friday under Venus



[p. 187]

For Secret Love Affairs Friday under Venus



[p. 188]

To succeed in Ventures of Love Friday under Venus



[p. 189]

To appear pleasant to those whom you wish to please Friday under Venus



[p. 190]

For Love Friday under Venus



[p. 191]

The following two Pentacles comprise just one Pentacle. It is appropriate for gaining the kindness of the Familiar Spirits of the Planet of Venus, being made on a Friday.

22 47 16 41 10 35 4 5 23 48 17 42 11 29 30 6 24 49 18 36 12 13 31 7 25 43 19 37 38 14 32 1 26 44 20 21 39 8 33 2 27 45 46 15 40 9 34 3 28			_			-	1	
30 6 24 49 18 36 12 13 31 7 25 43 19 37 38 14 32 1 26 44 20 21 39 8 33 2 27 45	22	47	16	41	10	35	4	1
13 31 7 25 43 19 37 38 14 32 1 26 44 20 21 39 8 33 2 27 45	15	23	48	17	42	11	29	1
38 14 32 1 26 44 20 21 39 8 33 2 27 45	30	6	24	49	18	36	12	1
21 39 8 33 2 27 45	13	31	7	25	43	19	37	
	38	14	32	1	26	44	20	
46 15 40 9 34 3 28	21	39	8	33	2	27	45	/
	46	15	40	9	34	3	28	/

[p. 192]

Seal of the Familiar Spirit of Venus & Ruler of its influences 1



[p. 193]

Amongst the things dedicated to Venus; from the metals: Yellow and Red Copper; from the stones, Cornelian, Beryl, Coral. From trees and plants, Myrtle, the Bay Tree, the Orange Tree and other aromatic shrubs such as Wild Thyme, Elecampane, Coriander, Valerian; from the animals, the Rabbit, the Sheep, Goat. From fowl and birds, the Dove, the Turtledove, the Sparrow. From fish, Cod, Carp, Cypress Spurge.²

Colours appropriate to the Planet of Venus These are the same as for the colours for the Planet of the Moon.



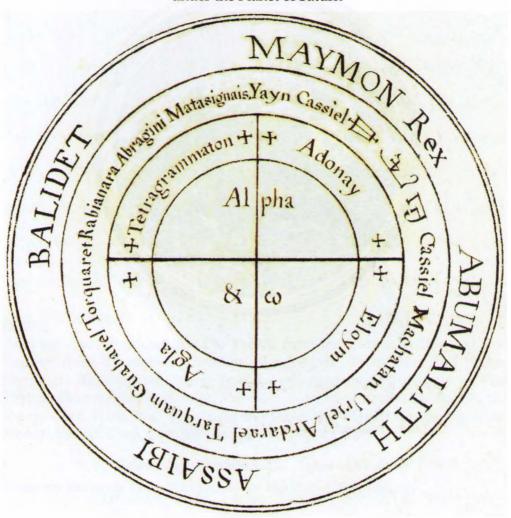
¹ Written backwards in the original manuscript. The name would more usually be Hagith.

² Tithymale. Cypress Spurge is a plant not a fish, a type of Euphorbia.



[p. 195]

Pentacle of Saturday under the Planet of Saturn



Pentacle of Saturday under Saturn

In the first inner circle for this Pentacle of Saturn, you can see the names of the four Celestial Spirits represented, who preside over the influences of the Star for the day of Saturday. And you should invoke them only on this day.

Maymon is the principle Celestial Spirit enclosed in this Pentacle. You should invoke him whilst turning towards the Eastern Quarter. Although he does not look terrible, nevertheless when you do see him and his escort, they will appear as such doleful and melancholic figures, that you would think they would make you shiver. But they are quite harmless and if the Constellation is auspicious, they will become sympathetic and agreeable towards you.

I have warned you beforehand that it is very rare to find Saturn under happy circumstances and receive sympathetic influences from it. You can only perform harmful rituals on Saturdays, which adherents of the Grand Art should never consider; their principle motives [p. 197] for the practice of this Mystical Science should only be for good and to do good, not evil to others. With some application and precise observations, you can find some Saturdays in the year, usually during Spring, when Saturn finds itself in an opportune Conjunction with Jupiter or Venus and has favourable aspects to Mercury. Only during these circumstances can you take advantage of Saturn [For beneficial purposes] and be guaranteed of success in your rituals.



[p. 198]

The Hours of the Day and Night for Saturday.

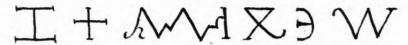
Heures	Planettes	Anges	Heures	Planettes	Anges
1	た	Cassiel	1	ğ	Raphael
2	2	Sachiel	2	C	Gabriel
3	07	Samael	3	た	Cassiel
4	絲	Michael	4	2+	Sachiel
5	9	Anael	5	07	Samael
6	ţ	Raphael	6	雑	Michael
7	C	Gabriel	7	9	Anael
8	た	Cassiel	8	ţ	Raphael.
9	24	Sachiel	9	C	Gabriel
10	07	Samael	10	た	Cassiel.
11	絲	Michael	11	2	Sachiel
12	9	Anael	12	07	Samael

Mystical Characters of Saturn

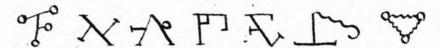
First Characters



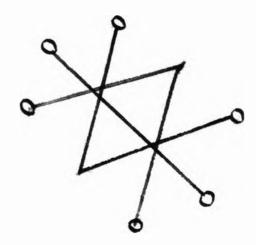
Second Characters



Third Characters



Alternate Character



[p. 200]

Concerning the Manufacture of Perfumes for Saturn for the day of Saturday

This perfume, in order to be well made and completed perfectly, must be made with the following herbs: a Black Poppy seed, Henbane seed, root of Mandrake, powdered Magnet Stone and a good quality Myrrh in powder form. Grind up all these herbs and mix them with the blood of a Bat and the brain of Black Cat; make a paste out of it and from this paste make some pellets for you to use in your rituals of the Art on the day of Saturday under the auspices of Saturn and the Spirits controlling its influences.

Intelligence of Saturn

Q

Agiel

Dæmon of Saturn



[p. 201]

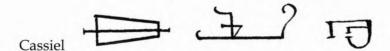
Name of the Familiar Spirit Ruler of the influences of the Planet of Saturn.

ARATHRON

Its Mystical Number is

15.

Name and particular Character of the Angel who presides over Saturday





[p. 202]

Prayers, Invocations & Conjurations To Saturn For the day of Saturday

Prayer [for Saturday]

"Oh, Celestial Machatan, you who disdain not to listen to those who pray with confidence to you, or the power of your arms, I pray to you with affection through the intercession of the Spirits who submit to you with the greatest of obedience, who are principally Uriel, Baldiel, Assaibi, Abumalith and the Celestial Intelligences whom I pray you will direct with such dexterity to the Operation I am about to undertake, so that it may succeed, all to your glory and to my contentment."

Invocation

"Leave your sombre solitudes, Saturnian Spirits and you, Maymon, come with your Cohort, come in haste to this place where I am to commence an Operation under your auspices. Be attentive to [p. 203] my work and add to it with all your virtue, so that it may succeed to the honour and glory of Him, to whom you render homage and obedience, in His name, I invoke you to cooperate with me in order to help me obtain the rewards I desire."

Conjuration

"I conjure you by the great Name Arpheton, who makes rebellious Spirits tremble, I conjure you, oh you, benign Spirits, whose purpose is to make the ventures of this consecrated day more favourable to the seventh Luminary of the Firmament. Be obedient, Oh you celestial Bulidon, Machio, Archasiel, Tulidomar, use your power to make adverse Spirits flee from my work, so that I may conclude this Operation to my contentment, as I wish to begin and so place my trust in you."



Pentacles & Talismans for Saturday Under Saturn

Although the Planet of Saturn, who rules over the day of Saturday, does not ordinarily have fortunate influences, it is nevertheless steadfast, especially if you can find it in a profitable position in the Heavens as can sometimes occur during the season of Spring, when you can take advantage of the situation and work with the two following Pentacles. Like the most ancient of Cabalists, more than a few experienced Masters of the Great Art have recognised and esteemed the importance of the influence of Saturn on weather and have made Pentacles, Talismans and other Mystical Figures under the auspices of this Planet with the purpose of procuring favourable seasons for the good of the Earth and to attract rains and fertile dews during droughts and to divert hailstorms and other natural phenomena. These Pentacles can be used to wonderful effects for locating and mining mineral deposits successfully.

The design for the first two I am going to give you [p. 205] can be used for accessing the prosperity of the Earth and making it fertile and the second is for the discovery of minerals, and even for locating hidden treasures.

Those who have experienced the efficacy and the qualities of these last two Talismans can assure you that you will receive various dreams, in which you will be shown places in your mind's eye, where you will be more or less guaranteed to find minerals or precious metals through the agency of the Saturnian Spirits. In addition, you must place this Pentacle under the head of your bed when you retire, having censed it with an appropriate Perfume to the Planet of Saturn and having recited the Prayer, Invocation and Conjuration, which are appropriate for Saturn, as we have pointed out to you beforehand. The Characters for these two Pentacles are from the third design of the Characters of the Planets. The famous Paracelsus, who made careful experiments to find a practicable medicine through the mystical secrets of the Occult Science, said that the Talismans work properly under the Constellation of Saturn and they not only protect people from an myriad of illnesses, but even cures diseases that you have caught, and particularly [p. 206] those whose primarily cause consists of melancholic or choleric humours. Actual experience will prove to be better than just talking about the advantages of the mystical Talismans and Pentacles of the Planet of Saturn.

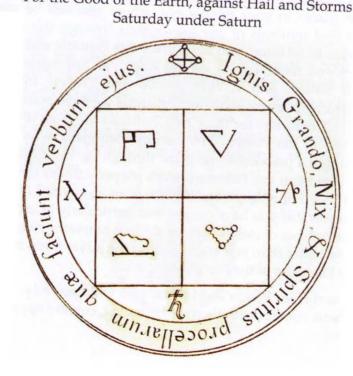
If you make them from Virgin Parchment, you will need to pay attention to using sympathetic colours with them or better yet, colours appropriate to the Planet of Saturn.

The Veritable Key of Solomon



[p. 207]

For the Good of the Earth, against Hail and Storms Saturday under Saturn



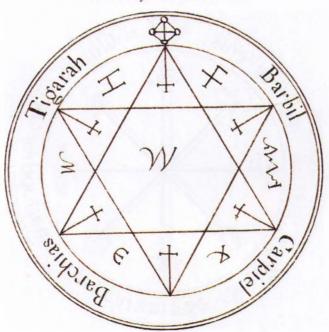
[p. 208]

To uncover hidden mines & treasures Saturday under Saturn



[p. 209]

Alternative Talisman for the same purpose Saturday under Saturn



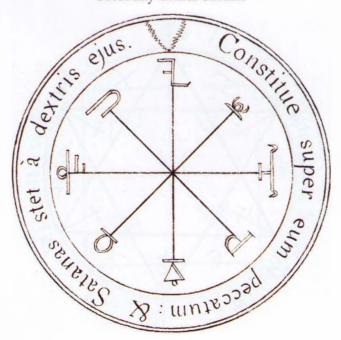
[p. 210]

Alternative Talisman for the same purpose Saturday under Saturn



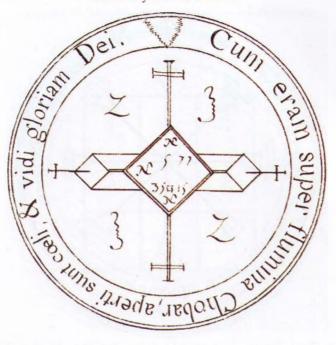
[p. 211]

Against Spells, Charms & Possession by Evil Spirits Saturday under Saturn



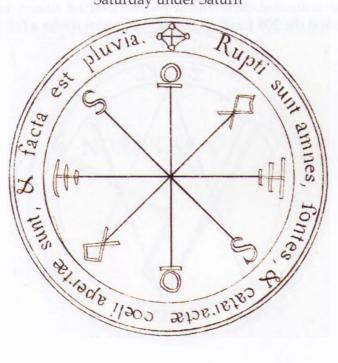
[p. 212]

To have Revelations Saturday under Saturn



[p. 213]

Against Storms, Lightning bolts, Hail & Floods Saturday under Saturn



[p. 214]
Against sudden Death & Accidents which can cause it
Saturday under Saturn

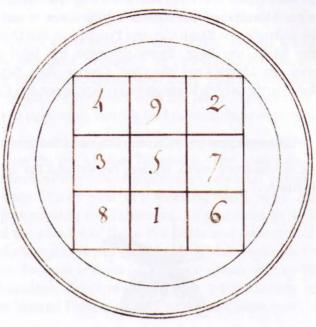


[p. 215] The following Pentacle is appropriate for a Knight, so that his horse may endure for a long time. While carrying it in your right hand pocket, his horse will never be wounded. It is made out of lead or drawn on a piece of moleskin, around the 20th June, on the day of Saturn under a full Moon.



[p. 216]

The two following Pentacles comprise just one Pentacle: it is appropriate for gaining the favours of the Familiar Spirits of the Planet of Saturn, being made on a Saturday.



[p. 217]

Seal of the Familiar Spirit of Saturn & the Controller of its influences



The Veritable Key of Solomon

[p. 218]

From amongst the things dedicated to Saturn: from the metals, Lead. From the stones: Sapphire, Cornelian, Chalcedony, Brown Jasper, Magnetic Stone. From the plants and trees, the Cypress, the Pine, the Black Fig Tree, Rue, Cumin, Hellebore, Mandrake and others which have a sad and grievous nature. From the animals, the Black Cat, the Porcupine, the Donkey, the Mule, the Monkey, the Mole, the Bear. From amongst the fowl and birds and reptiles: the Crow, the Hawk Owl, the Owl, Cranes, Bats, Scorpions, Toads. From fish, the Eel, Turtle, which is amphibious, and even the Crocodile.

Colours appropriate to the Planet of Saturn

The colour black or shadowy earth, leaden, brown and the others, which are sad and have no lustre.



Chapter XIII

In which we Explain the process for making the Pentacles, following the Method of the Ancient Rabbis, who have been the most skilled in Occult and Cabalistic Science

The Pentacles, which I am going to talk about, and of which I have given several designs, are used primarily to protect you from evil spirits, who would not dare come near those who carry them. They have, in addition, other qualities, which are common with the other Pentacles, as I have pointed out for each one in particular, having had most definite experiments with them.

When you work on them, you use the same preparation and the same ceremonies as you do for all the Talismans. The materials you can use to make them are from either virgin parchment or metal plates, corresponding to the appropriate Planet you are working with, as I have referred to beforehand. While making the Talismans, all you need to do is to make sure you understand the essence of these Pentacles and ensure that they contain a verse of the Holy Scriptures in a double circle, corresponding to the purpose it will be used for. Because of these [p. 220] little verses of Holy Writ, Iamblichus, Paracelsus, Albumazar, Porphyry and other great Masters of the Art were able to call them 'Sacred Pentacles' and 'Mystical Characters'.

You must work on them during the corresponding days of the Planets, whose influences you wish to use and ensure they correspond to the intent of your Pentacles. The intentions of these Pentacles must accord with the sense of the verse of Holy Scripture you engrave in the double circle on the Pentacle.

For example: if you intend to make a Pentacle which will be used to acquire riches and elevate you with honours and dignities, you should work on it on a Sunday under the auspices of the Sun or on Thursday under the auspices of Jupiter, having made sure that you know when the most favourable moment for the Constellation occurs, which happens fairly often during the season of Spring, or at the beginning of Autumn and you should take a verse from the Holy Scriptures, such as the one I give here, or a similar one, whose meaning is close. "Gloria & divitiæ in domo ejus & justitia ejus manet in sæculum sæculi." And in the middle of the Pentacle you should engrave the Characters, which are corresponding to the Planet under the auspices of which you are working.

¹ Glory and wealth shall be in his house: and his justice remaineth for ever and ever. [Psalm 111:3, Douay translation].

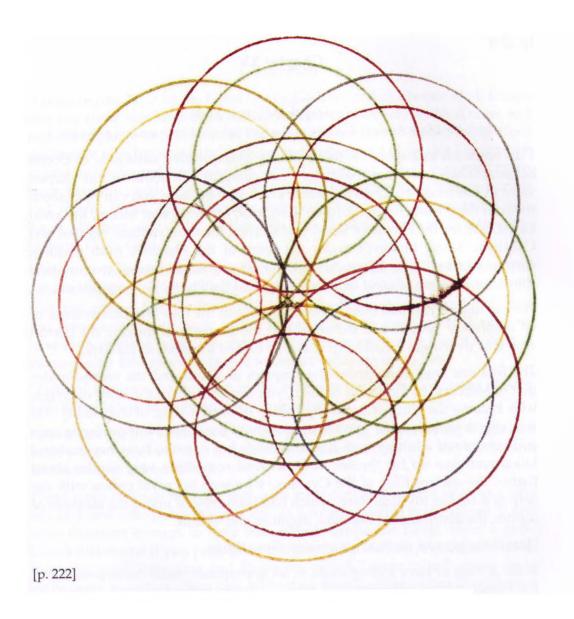
[p. 221]

Chapter XIV

Concerning Items which are specifically affected by, Appropriate & Consecrated to the Seven Planets and to the Spirits who direct their influences

The logical order kept in the structure of all these Mystical Keys stresses that you should pay attention to recognising appropriate things in Nature that are specially related to the Planets and the Spirits associated with them. Because in the following chapter, you will have to learn the correct method for making some unusual rings, which the ancient sages described as being most advantageous to own. All the more so, because during their manufacture, you will use Cabalistic principles and make use of several natural things, which have connections with the Planets under the auspices of which you are creating them. The knowledge you will learn concerning these natural objects relating to the Planets will prove its worth in simplifying the practice of several rare secrets, which you will find at the end of this Book. I have listed the objects relating to every Planet [p. 222] and for each Pentacle of each day of the week.

Before getting into the materials used for the Mystical Rings, it would be good to advise you that you can achieve the same advantages from these kinds of Talismans, provided they are consecrated to the appropriate Planet, and when manufacturing them it is essential to use the same care as you do with the other Cabalistic figures.



[p. 223]

Chapter XV

Concerning the Mystical Rings which the Most Ancient Doctors of the Cabalah used with amazing success

I do not wish to impose on the credulity of inquisitive adherents of Occult Science, when I say that the Rings I am going to talk about in this chapter were in use more than two thousand years ago. Because you can read about them in the *Jewish History* of Joseph[us], who reported that Moses, the great Law-Giver for the People of Israel, had learned the most sublime Natural and Cabalistic Magic in Egypt under the reign of the Pharaoh, from frequent conversations with the Magicians of this Prince, and had created two mystical Rings, which were of great help to him against the Pharaoh's persecutions.

We can assure you that one of these was to win the love and benevolence of all manner of people, and the other had the property of making the person who was wearing it invisible, [p. 224] if he turned the stone in his hand.

The first one was made under the auspices of Venus and the second under that of Mercury. In the works of Plato, you can read about the story of Gyges, who became the King of Lydia by means of such a Ring of invisibility. He was able to secretly enter into the apartment of the Queen without being seen and committed adultery with her, and made her agree to have her husband killed and give up his throne. You can read something very similar about Battus, the ancient King of the Cyreans, who won his royal crown with the help of a similar mystical Ring, which had been created under the auspices of Jupiter, the distributor of honours, dignities and wealth.

Here is the general method for making these Rings:

Make a Ring or have a Ring made in an appropriate metal corresponding to the Planet, whose influences you wish to obtain and set a precious stone in this Ring relating to the characteristic of the Planet. Then on the [p. 225] day appropriate to the Planet, engrave on the inside of this Ring the Name of the Familiar Spirit ruling over the Planet, whose Seal you will find in the previous chapter.

Then cast a Circle based on the design, which you can see on a following page, enter into it and stand in the middle of the Circle, then burn some Perfume appropriate to the Planet ruling over the Ring in a small new vase. Then, holding a lighted candle of virgin wax in your hand, respectfully recite the following Conjuration, relating to the Name of the Spirit engraved in the Ring.

-

¹ Battus was the founder of Cyrene in 633 CE.

Conjuration

"I conjure you, N...¹ by the Great Living God, Sovereign Creator of all things, that you come here under any visible form that you wish, without noise and without fright, to imprint on this Ring, which carries your name, the glorious qualities of which you are the minister and dispenser. I make this Conjuration to you by the Sacred Names of the Great Living God, whom you must obey. Hear, therefore, with respect and with swift submission these Names terrible and fearful to all created Beings: Adonay,² Agla, Tetragrammaton, Gaha, Agari, Thetron, He, Elhi, Cotlyis, [p. 226] Ygaha, Emmanuel, Vau, Ory, Elohym, Goth, Geni."

When you have performed this Conjuration, the Spirit may show himself in either a visible or an invisible form. Nevertheless, you should turn towards the East and present him the Ring on the end of a little wooden wand dedicated and consecrated particularly to the Planet under the auspices of which you have been working, so that he may imprint the properties you want onto it. A moment after this, give him license to depart, while saying to him:

"Faithful Minister, go in peace in the Name of the Great God, your Master, who has sent you to be sympathetic towards me."

Before leaving the Circle, you should put the Ring on your ring finger and burn some Perfume for a second time before rubbing out the Circle and withdraw into a deep silence.

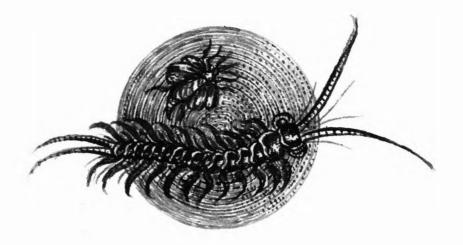
These types of Rings must be kept with great care and be kept clean in a new box or a new little purse made of silk, in a colour suitable to the Planet. If you were fortunate enough to have been able to create the Rings under a good Constellation and if you performed the same preparations and ceremonies as those for your Talismans and Pentacles, which I have talked about fairly extensively elsewhere, then they will retain their qualities when they change master, provided that the one who receives them is willing to perform everything that needs to be done in the rituals. He should also burn perfumes in the Name and to the Honour of the Spirits, who by their virtues, rule over the Ring.

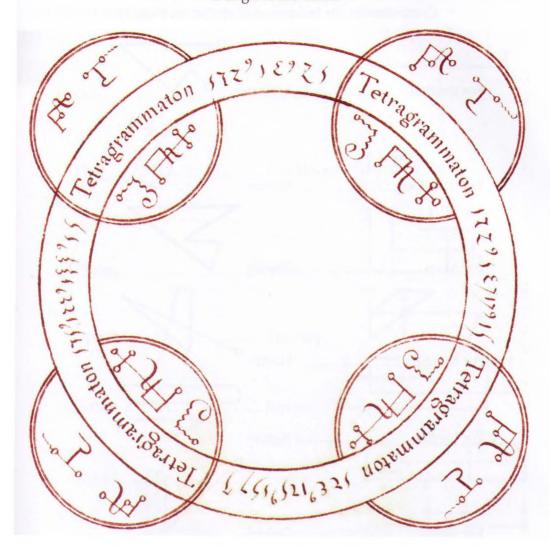
You can anticipate all sorts of benefits from these Rings, which depend on the seven Planets who rule them. You can read all that I have said before carefully, so that you can better decide what you intend to do in relation to what you wish to obtain through the use of these Rings.

¹ The name of the spirit.

² Adonai.

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¹ Circle for the consecration of the Rings. The '9' shaped characters mark word breaks in the distorted characters around the circle.

[p. 229]

Names & Characters of the Familiar Spirits,¹ Controllers of the Influences of the Seven Planets

	0
For the Sun	Arathron
For the Moon	Bethor
For Mars	Phaleg
For Mercury	Hoch ²
For Jupiter	Agith ³
For Venus	Ophiel
For Saturn	Phul

¹ These are the Olympic Spirits corresponding to the seven Planets. However, despite being correctly attributed earlier in the manuscript, they are here out of order. The correct associations are Sun – Och; Moon – Phul; Jupiter – Bethor; Venus – Hagith; Saturn – Arathron; Mars – Phaleg; Mercury – Ophiel.

² Och.

³ Hagith.

[p. 230]

In his *Treatise on Magic*, Arbatel places these Spirits into the following order and allocates a Character to them, outlined next to them.¹

		I
Och	For the Sun	5
Phul	The Moon	
Phaleg	Mars	
Ophiel	Mercury	
Bethor	. Jupiter	
Agith ²	Venus	
Arathron	Saturn	

² Usually spelled Hagith.

¹ These Olympic spirits are from the *Arbatel of Magick: Of the Magick of the Ancients* which is included in Agrippa (2005). They are called 'Olympic' because of their Greek origin, and consequent association with Olympus. These are further confirmation of the Greek origin of the *Key of Solomon*. Details of these spirits, including their correct spelling in Greek and numeration, will be found in Tables M42-M50 in Skinner (2006).

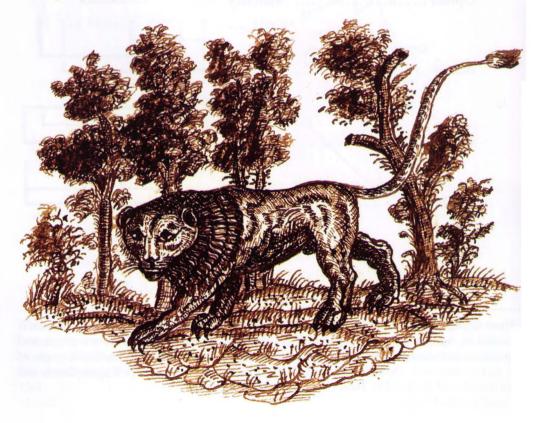
[p. 231]

Chapter XVI

Concerning the Names of the Angels for the Hours of the Day & Night of each Day of the Week

Not only is it important to know which Planets dominate which hour of the day and night for the entire week, but it is also essential to know the Names of the Angels who rule over these hours. And to that end, we have given you some Tables to be used as a guide for crafting your Talismans and all the other Cabalistic rituals with precision.

You also need to pay attention to the fact that the Planetary Days and Hours are not equal in length. In order to know exactly how many minutes make up a Planetary Hour, you will need to perform the following calculations: [for example] when you know the day is fifteen hours long, you multiply the fifteen hours by five, [p. 232] which gives you 75, which will be how many minutes there are in a Planetary Hour for this day. For the nine hours of the night, you will also need to multiply this number by five, which makes forty-five and this will be how many minutes there are for the Planetary Hour for the night, and you should do the same calculations for any other day.



Chapter XVII

Concerning Mystical Dreams and the manner of Preparing to have them in accordance with your wishes, and which are used to reveal things that you desire

During the day that you wish to have pleasant dreams, which is what you would wish for when you go to sleep at night, it is extremely important to practice self-control in what you eat and drink, as well as moderating your passions and keeping silent. The natural explanation for this has always sanctioned these wise precautions and has been used with great success by the ancient Cabalists.

In addition to all this, you should take note of what I am about to tell you so that you can avoid bad dreams, which can frighten you in your sleep, and make you uneasy when you reawaken.

You should place the Pentacle for Saturday, whose design I have given, in a little sachet of white linen with the ashes of reeds, gathered on the eve of St. John the Baptist ¹ and a little fine incense and place this little sachet [p. 234] under the head of your bed, where you sleep. And while you are falling asleep, say these following words:

"Procul recedant somnia et noctium phantasmata, hostemque nostrum comprime ne polluantur corpora. Amen."²

In order to have true dreams in which revelations take place, about the affairs which you have taken great pains to find out, place the Pentacle for Saturday in a kind of headband, or some other material made under the auspices of Saturn. Add some vervain to it and tie this headband onto your forehead with straps. Then place a little branch of laurel under your bed head, where you sleep and as you go to sleep, recite the following prayer with the intention of having revelations. Solomon is the author of this Prayer, which has been translated from Hebrew into Latin.

Prayer

"Deorum, Dominus temporis, Magister intelligentiarum, semen profunditatis, auctor altissimarum contemplationum, Dispositor secretorum cœli et hominum, voveo tibi spiritum meum, et volo ut nullum [p. 235] nisi ab influentia tua, capiat motum, suppliciter rogo te, Pater luminum, suprema Divinitas, ut hac nocte illumines illum, et

¹ The night of 23rd June.

² May [bad] dreams and the phantasms of the night go far away, and restrain our enemy lest [our] bodies be polluted. Amen. [St. Benedict's hymn, *Te Lucis*]

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illi communices radium cognitionum tuarum mediantibus illis spiritibus quos in nostrum ministerium deputasti, Mayon, Cassiel, Machaton. Amen."1

For girls who wish to see their future husbands.

They should take a little branch of poplar, to which they should tie a ribbon of new white thread from their hosiery and having placed it under their bed head, they should rub their temples with the blood of a hoopoe bird and recite the following prayer as they retire:

Prayer

"Kyrios clementissime, qui Abrahamo servo tuo Saram donasti uxorem, et filio ejus obedientissimo per admirabile signum indicasti Rebeccam uxorem, indica ancillae tuae quem sim habitura virum per ministerium tuorum Spirituum Balideh, Assaibi, Abumalith. Amen."²

On the morning when they get up, they should remember what they have seen in their dreams during the night, and if while sleeping [p. 236] they have not seen any man appear, the girl will never marry.

Widows may follow the same course of action as the girls but with the difference that the girls must sleep with the head at the head of the bed, as is normal, and the widows with their head at the foot of the bed, and they should move their pillow and bolster accordingly.

For boys, they have to grind up coral and powdered magnet, to which they add the blood of a white pigeon and then make a paste out of it, which they should store in a large fig and wrap in a piece of blue silk. Then they should hang it around their neck when they go to bed and place the Pentacle for Saturday under their bed head and recite the previous prayer substituting "Ancilla tuo &c" for "Servo tuo quam sis nupturus uxorem per &c."

Widowers can follow the same procedure in the same manner as for widows.

¹ God of Gods, Lord of time, Master of intelligences [spirits], seed of profundity, author of highest contemplations, dispositor of the secrets of heaven and of men, I consecrate to you my spirit, and desire that it undertake no activity save under your influence, humbly I ask you, Father of lights, supreme Divinity, that this night you illumine it, and communicate to it a ray of your knowledge by means of those spirits which you have allotted to our service, Mayon, Cassiel, Machaton. Amen.

² Most compassionate Lord, who gave Sarah to your servant Abraham as wife, and to his most obedient son by an admirable sign showed Rebecca [was to be his] wife, show to your maid whom I might have as husband, through the ministry of your spirits, Balideh, Assaibi, Abumalith. Amen.

Concerning Pleasant Dreams

Those who wish to procure pleasant or joyous dreams should take some powder of yellow amber, [p. 237] some storax and some benzoin and place them on the charcoal of a newly lit fire. They should then breathe in the fumes and having tied a little olive branch together with a laurel branch, should place them under their bed head and recite the following prayer:

Prayer

"Vidit Jacob in somnio scalam stantem super terram, et cacumen illius tangens cœlum, Angelos quoque Dei ascendentes et descendentes per eam, Dominum innixum scalæ dicentem sibi : Ego sum Dominus Deus Abraham patris tui, et Deus Isaac ; terram in qua dormis tibi dabo et semini tuo : ô Agathos, omnipotens et dulcis, da mihi per visionem istam delectabilem in sequenti nocte delectabile somnium. Amen." 1

Concerning Horrible and Dreadful Dreams

Those who, on the contrary, would like to cause [other people to have] horrible and frightening dreams about terrible events, should take the brain of a cat and mix it with the blood of a bat, and having mixed them together wrap it up in a piece of paper, on which the following words [p. 238] are written with the blood of a bat. They will place it under the bed head where the person is to sleep and say:

"Si dixero, consolabit me lectulus meus, et revelabor – loquens mecum in strato meo terribilis per somnum et per visionem horrore converties. Abumalith, Igion, Achim."²



¹ In a dream Jacob saw a ladder standing upon the earth, and its top touching heaven, and God's angels ascending and descending by it; [and] the Lord leaning on the ladder, saying to him: I am the Lord God of Abraham your father, and the God of Isaac; the land where you sleep will I give to you and your seed. O almighty and sweet Agathos, through this delightful vision give me a delightful dream in the coming night. Amen.

² If I said, my bed will comfort me, and I will reveal – speaking with me in my bed you will see terrible and horrible [events] through a dream and vision. Abumalith, Igion, Achim.

[p. 239]

Chapter XVIII

How to set Quicksilver 1 Plates and make Talismans out of them

Choose a Wednesday during Spring, when you know that the Constellation will be in a positive aspect with the Sun and Venus. And having invoked and conjured the Spirits ruling over the influences of this Planet, you can prepare the required ingredients ² in the following manner: two ounces of each of ammoniac salt, copper acetate, ³ copper sulphate, ⁴ all well ground up together.

Place the batch together in an newly cast wrought iron cooking pot with three pints of water from the forge and let it boil until it has reduced to a pint. Then, you can add two ounces of good [quality] mercury to it, which you stir well with a spatula, while the mixture boils together until the substance within thickens. Then leave it to cool and decant the remaining water by filtration and at the bottom of the [p. 240] cooking pot, you will find a paste or grey mud, which you wash with ordinary water two or three times, always decanting the water by filtration. Then spread out the paste on a board of well-polished oak wood and let it dry out in the sun. After this, you need to add two ounces of turmeric and as much powdered Alexandrite zinc oxide⁵ and place the batch into a crucible sealed hermetically within another crucible, so that the two seem to be just one vessel without any opening, so that nothing can evaporate through it when it is on the layered 6 fire. These two crucibles are sealed together with a paste of oily loam, horse dung, fine iron fillings powder. You should not put the sealed crucible into the furnace, before this sealant mixture has dried fully.

When the crucible has been in the furnace for an hour, you should stoke the fire until the crucible glows and at the third hour, stoke the fire by blowing continually on it, then let the crucible cool down. You should unseal it and in the bottom you should find [p. 241] Mercury in pellets. You should collect even the smallest of specks and place the whole lot into yet another crucible along with some borax to melt it. And when you have done this, you will have some truly beautifully set Mercury, whose purity is most appropriate for the creation of Talismans and mystical Rings, which will have the

¹ Liquid mercury.

² Literally drugs, but obviously not herbs.

³ Verdigris.

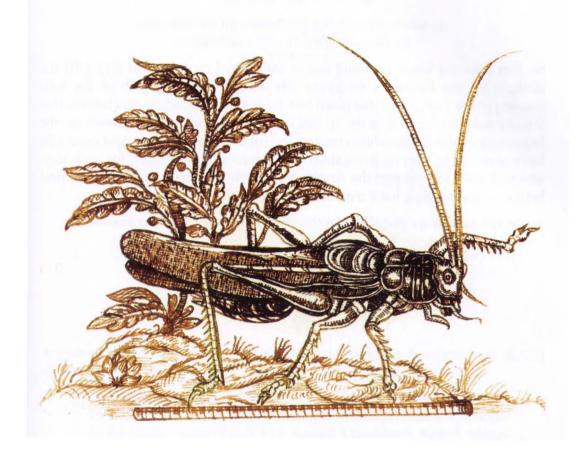
⁴ Roman vitriol.

⁵ Lutie, or possibly 'tutie'.

⁶ Literally laminated or stratified.

⁷ Like lead shot.

properties of bringing you the benevolent influences of the Planet of Mercury, provided that you are meticulous in your work and follow the rules of the Art.¹



¹ This procedure is not, to our knowledge, revealed in any other grimoire. Instead unsatisfactory substitutions, like brass or 'mixed metals', are often proposed for the talismanic metal of the Planet Mercury. When using this procedure do it in a well ventilated space, being particularly careful not to inhale poisonous mercury vapour.

[p. 242]

Chapter XIX

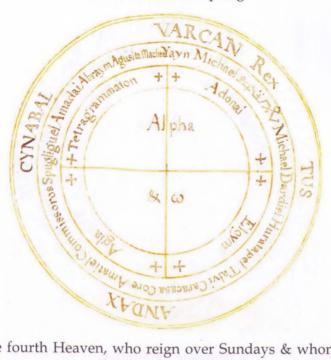
In which you will find the Designs for the Pentacles for each day of the Week for each Season

So that I do not leave anything out of this Key, I am going to give [all] the designs for the Pentacles for every day of the week for each of the four seasons of the year. I will just point out, so as to avoid useless repetitions, that you should conform exactly to the prescribed method set down at the beginning of this Book while creating the following Pentacles. And once you have spoken the Prayer, Invocation and Conjuration indicated for each day, you will need to summon the Angels from each Heaven, which you will find below, as soon as you have made the Pentacle.

You must make sure that they are the same Angels for the four seasons.



Pentacle for Sunday Under the Sun in Spring



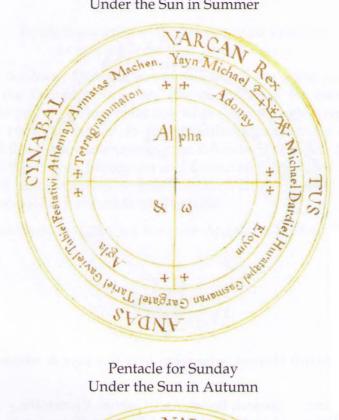
Angels of the fourth Heaven, who reign over Sundays & whom you should summon.

To the East: Samael, Baciel, Atel, Gabriel, Vionatraba.

To the West: Anael, Pabel, Ustael, Burchat, Suceratos, Capabili.
To the North: Aiel, Aniel, Vel, Aquiel, Masgabriel, Sapiel, Matuyel.
To the South: Habudiel, Machasiel, Charsiel, Uriel, Naromiel.

[p. 244]

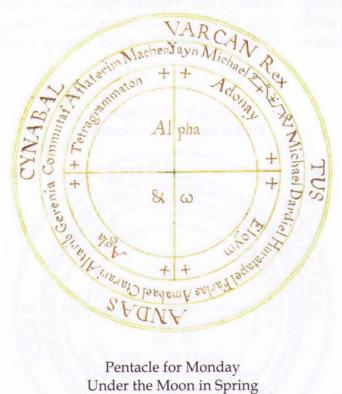
Pentacle for Sunday Under the Sun in Summer



[p. 245]



Pentacle for Sunday Under the Sun in Winter



[p. 247]

Under the Moon in Spring



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Angels of the first Heaven, who reign over Mondays & whom you should summon.

To the East: Gabriel, Gabrael, Madiel, Deamiel, Janael.

To the West: Sachiel, Zaniel, Habaiel, Bachanael, Corabiel.

To the North: Mael, Vuael, Valnum, Baliel, Balay, Humastrau.

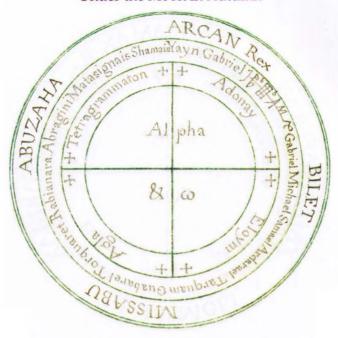
To the South: Curamiel, Dabriel, Darquiel, Hanum, Anaib, Vetuel.

[p. 248]

Pentacle for Monday Under the Moon in Summer

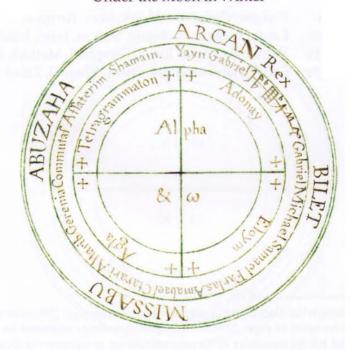


Pentacle for Monday Under the Moon in Autumn



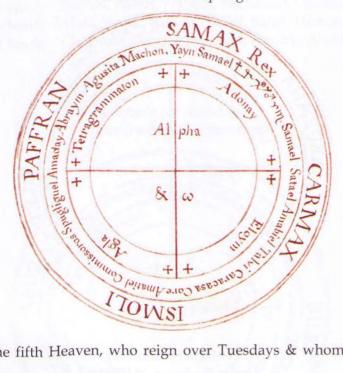
[p. 250]

Pentacle for Monday Under the Moon in Winter



[p. 239bis]1

Pentacle for Tuesday Under Mars in Spring



Angels of the fifth Heaven, who reign over Tuesdays & whom you should summon.

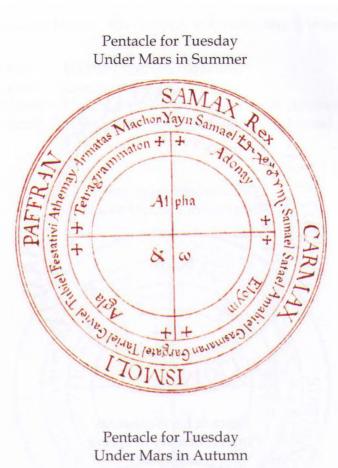
Fraigne, Guael, Damael, Calzas, Arragon To the East:

Lama, Astagna, Lobquin, Soncas, Jaxel, Isiael, Irel To the West: Rahumel, Hiniel, Rayel, Seraphiel, Mathiel, Fraciel To the North:

Sacriel, Janiel, Galdel, Osael, Vianuel, Zaliel To the South:

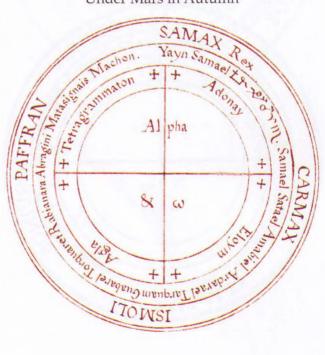
¹ The page numbering is incorrect from this page onwards, because page 239 comes after page 250, so that there are two series of pages 239-250. We have accordingly numbered the second set as 239bis-250bis, and left the remainder of the page numbering as it appears in the manuscript.

[p. 240bis]



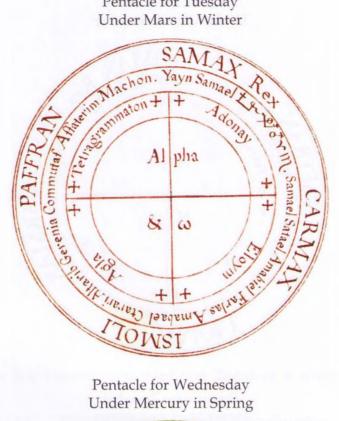
[p. 241bis]

Under Mars in Autumn



[p. 242bis]

Pentacle for Tuesday Under Mars in Winter



[p. 243bis]

Under Mercury in Spring



Angels of the second Heaven, who reign over Wednesdays & whom you should summon.

To the East: Mathlai, Tarmiel, Baraborat.

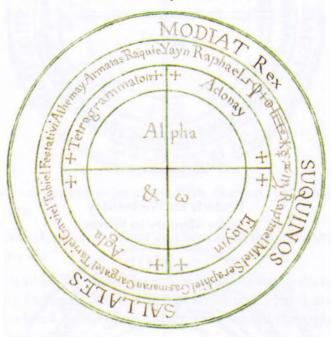
To the West: Jerescue, Mitraton

To the North: Thiel, Rael, Jariahel, Venael, Velel, Abuiori, Ucirnuel

To the South: Milliel, Nelapa, Babel, Caluel, Vel, Laquel.

[p. 244bis]

Pentacle for Wednesday Under Mercury in Summer



[p. 245bis]

Pentacle for Wednesday Under Mercury in Autumn



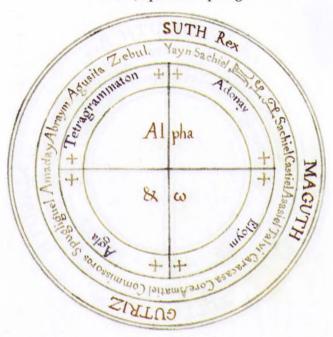
[p. 246bis]

Pentacle for Wednesday Under Mercury in Winter



[p. 247bis]

Pentacle for Thursday Under Jupiter in Spring



Since there are no Angels beyond the fifth Heaven, you should recite the following Prayers:

To the East: "Oh God, great, excellent and honoured throughout all the infinite ages, come to my aid."

To the West: "Oh Wise God, illustrious, just and possessing divine clemency, I pray to thee, my Father most piously, that I may today fulfil my Operation & perfectly comprehend it, thou, who livest and reignest through-out the Ages of Ages. So mote it be."

To the North: "Oh mighty God, strong and with no beginning."

To the South: "Oh mighty & merciful God."

[p. 248bis]

Pentacle for Thursday Under Jupiter in Summer

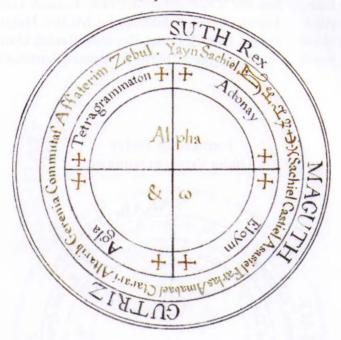


[p. 249bis]



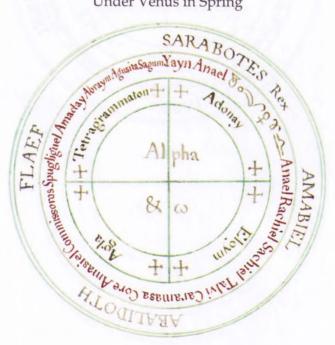
[p. 250bis]

Pentacle for Thursday Under Jupiter in Winter



[p. 251]

Pentacle for Friday Under Venus in Spring



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Angels of the third Heaven, who reign over Fridays and whom you should summon.

To the East: Setchiel, Chedusitaniel, Corat, Tamael, Tenaciel.
To the West: Turiel, Coniel, Babiel, Kadie, Maltiel, Hufaltiel.
To the North: Peniel, Penael, Penat, Raphael, Raniel, Dormiel.
To the South: Porna, Sachiel, Chermiel, Samael, Santanael, Famiel.

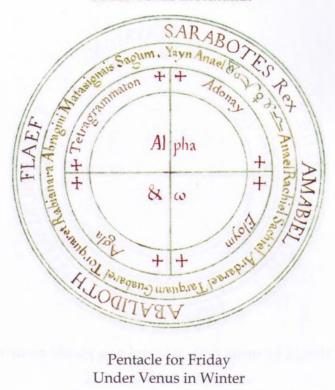
[p. 252]

Pentacle for Friday Under Venus in Summer



[p. 253]

Pentacle for Friday Under Venus in Autumn



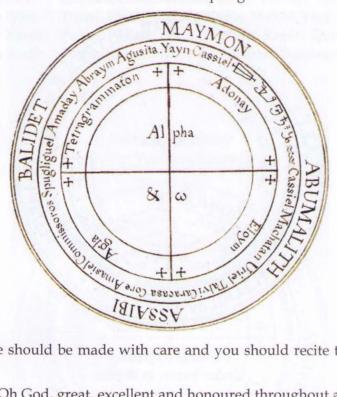
[p. 254]

Pentacle for Friday Under Venus in Winter



[p. 255]

Pentacle for Saturday Under Saturn in Spring



This Pentacle should be made with care and you should recite the following Prayers:

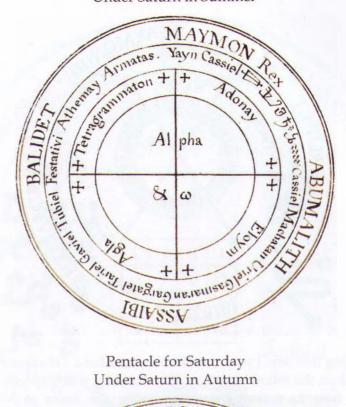
To the East: "Oh God, great, excellent and honoured throughout all the infinite Ages, come to my aid."

To the West: "Oh Wise God, illustrious, just and possessing divine clemency, I pray to thee, my Father most piously, that I may today fulfil my Operation & perfectly comprehend it, thou, who livest and reignest through-out the Ages of Ages. So mote it be."

To the North: "Oh mighty God, strong and with no beginning!"

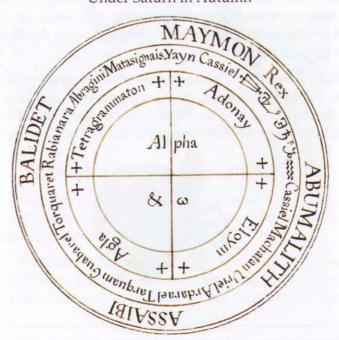
To the South: "Oh mighty & merciful God!"

Pentacle for Saturday Under Saturn in Summer



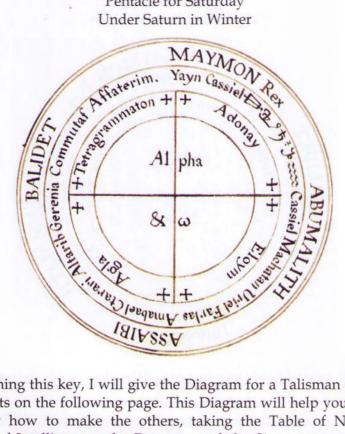
[p. 257]

Under Saturn in Autumn



[p. 258]

Pentacle for Saturday Under Saturn in Winter



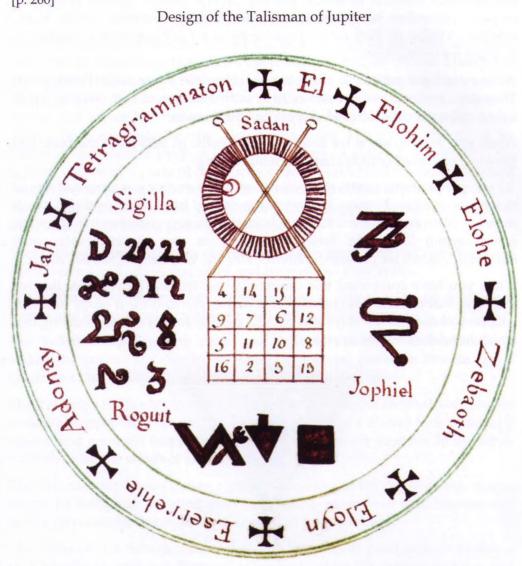
[p. 259]

Before finishing this key, I will give the Diagram for a Talisman of one of the seven Planets on the following page. This Diagram will help you understand more easily how to make the others, taking the Table of Numbers, the Characters of Intelligences, the Dæmons and the Signs appropriate to each Planet, which you can find in this present Treatise.

The Talisman of Jupiter given here is excellent for protecting yourself against all evil spells, for luck in games of chance and even for luck in business, according to the report of Wierus,1 who gives us the method for creating it, which we will note below for any inquisitive student of Cabalistic Science.



¹ Johannes Wier aka Johann Weyer (1515-1588) pupil of Cornelius Agrippa, physician and demonologist.



[p. 261]

The Method for Making this Talisman

Take a plate of red copper 1 and engrave this Pentacle on it, just as you see on the previous page. Make it on a Thursday at the hour favourable to Jupiter and during the waxing of the Moon, while saying:

"O tu, Jupiter, Planetarum major, fortuna dulcis et mitis, ô Damasses Mahadis, Camas, Jadas, Offididus, Canores, conjuro te per eum qui te creavit, ordinavit et posuit ubi sua placuit voluntati, ut sis mihi in hoc opera adjutor, quo virtute istius

You would normally expect a talisman of Jupiter to be engraved up a tin plate.

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laminæ omnia maleficia solvantur, gestanti conferat lucrum, gratiam et amorem, pacem et concordiam hominum. O Omitetoro, Zedelay, Troppines, Zozin, Agare, Bitelbaut, Vitelvault, Yion per eum qui venturus est judicare vivos et mortuos et sæculum per ignem. Amen."1

When you have recited it three times, cense the Plate with Perfume for Thursday, and rub cedar resin onto it with aloe wood and wrap it up in lemon coloured silk cloth and carry it on your person.

When you need to use it for defeating evil spells, [p. 262] place the plate you have just engraved onto lit charcoal, while saying:

"O vos Spiritus Jovis, amoris et dilectionis, me facite amabilem et complacabilem ad placendum omnibus. Yeresaye date potestatem ut sicut hæc Lamina calefacit igne, ita etiam ..." (then one removes the plate from the fire and quenches it in the wine, while saying) "sicut hæc lamina extinguitur in vino, ita extinguatur omne maleficium", &c ubi hoc gustaverit et biberit, "Joth, He, Vau, Het, fiat, fiat, fiat. Amen."²

When you have completed this ceremony, you will have overcome the evil spell and that the one who has cast it: if he has not undone it of his own free will, he will die in a few days and pay the penalty for his crime, receiving that which he wished to give to others.



¹ "O you, Jupiter, major Planet, sweet and kindly fortune, O Damasses Mahadis, Camas, Jadas, Offididus, Canores, I conjure you by Him who created, ordered and placed you where it pleased his will, that you be an assistant for me in this work, by the virtue of this lamen may all malefic things be dispersed, may it confer wealth, grace and love, peace and concord of men on the wearer. O Omitetoro, Zedelay, Troppines, Zozin, Agare, Bitelbaut, Vitelvault, Yion by the one who shall come to judge the quick and the dead and the world by fire. Amen."

² "O you Spirits of Jupiter, of love and delight, make me lovable and favourable for pleasing everyone. Yeresaye give the power that just as this lamen burns in the fire, just so ..." (then one removes the plate from the fire and quenches it in the wine, while saying:) "just as this lamen is quenched in wine, just so may all wickedness be extinguished, etc." and where he tastes and drinks this "Jod, He, Vau, He, so be it, so be it, so be it. Amen."

For the Other Talismans 1

You will make an upper and lower band or a circle as on the Plate of Jupiter, and write between these two circles the ten Sacred Names of God. Then place the Sigils and Characters of the Planet and those of the Intelligences and of their Dæmons into the middle of the circle, just as you did for the Talisman of Jupiter and remember that each Planet must have a plate appropriate to its quality. For example, for the Moon, you need a plate of Silver for its Talisman; for Mars, a plate of iron; for Mercury, a plate of set mercury; for Jupiter, you need a plate of tin. But in order to undo evil spells, you should redden the tin plate on lit charcoal, on which you will have placed copper, as the tin will melt; for Venus, you need a plate of copper; for Saturn, a plate of lead. And for the Sun, a plate of the purest gold.

The Talisman for the Moon endows you with good memory, delivers you from extreme evil, gives you spirit and strengthens your brain.

The Talisman for Mars makes men courageous, drives away panic-stricken terrors and lets you defeat visible [p. 264] and invisible enemies.

The Talisman for Mercury cures and delivers you from hæmorrhoids, it makes the person amiable to the opposite sex and genial to Princes, great Lords and also to Superiors and Masters.

The Talisman for Jupiter protects from evil spells, withstands wicked people, makes a person lucky at games and in business and allows him to acquire esteem and goodwill from Lords and all those who are superior to us, either by birth or by the winds of fate and fortune.

The Talisman for Venus makes a person attractive to the opposite sex, makes people [of both] high standing and low standing esteem you, attracts generosity from everyone and draws favours even from your enemies.

The Talisman for Saturn, made when the Planet is at good aspects, makes a man knowledgeable and disposed to understanding the deepest sciences and makes him liked amongst wise men, making him distinguishable by his education.

The Talisman of the Sun makes a man cheerful, makes him lucky in all things and draws the friendship of great men and the prosperity of all commodities to him, strengthens his heart and makes a man victorious in all combats.

¹ Of the six other Planets.

[p. 265]

Chapter XX 1

In which the Secrets of great Curiosity are revealed.

It seems appropriate for me to explain what I mean by Divination. Based on the experience skilled men have had in the theory and practice of the Great Art, I think almost anyone can be contented by this explanation. This is what has been written about the Divinatory Phial of the Angel Uriel, which Iamblichus and Albumazar spoke of, as being a never-failing wonder.

Operation of the Divinatory Phial of the Angel Uriel

In order to be successful in this Operation, the person who wishes to do the experiment needs to pay attention to what is written next.

He should select a small room or chamber, where no impure woman has visited for at least nine days. This place should be well cleaned and consecrated by aspersion and censing, as we have mentioned earlier. [p. 266] In the middle, there should be a small table covered with a white cloth and you should place the following onto it:

A new glass phial, filled with spring water, drawn a little before the Operation. Three small church candles of virgin wax mixed with human fat, a piece of virgin parchment half a square foot in size, a crow's feather, suitable for writing and a small boy between 9 and 10 years of age, properly and modestly dressed, who should be well behaved.² Place him near to the table, facing the phial, which must also be placed on the table.

The phial must be in the middle of the table, with one of the candles behind it, nailed down onto a new and stout spike, half a foot in distance from the phial and the two other candles should be to the right and left to the phial respectively, also fixed onto spikes and at similar distances. As you are laying out these items, you should say these following words in a modest tone of voice: "Gabamiah, Adonay, Agla, *Domine Deus virtutum, adjuva nos.*" 3

The virgin parchment must be to the right of the phial, and the quill pen and ink to the left. The phial must be [p. 267] stopped with a piece of white paper, on which you will have written the name "Uriel." Before beginning the

¹ The following chapters seem completely out of character with the rest of the *Key of Solomon*, but are given here for the sake of completion as they appear in some manuscripts.

² Literally of good morals.

³ Gabamiah, Adonay, Agla, Lord God of hosts, assist us.

Operation, you must close the windows and the door, then strike the flint and light the three little church candles and make the small boy kneel, so that in this posture, he may watch the phial. His head will be bare and his hands clasped together, then the leader of the Operation will command him to keep staring at the phial and close to his right ear, he will recite the following Conjuration in an ordinary tone of voice, but as distinctly as he is able.

Conjuration

"Uriel, Seraph, Josata, Ablati, Agla, Cœila, I pray to you and conjure you by the four words which the Great God spoke from his mouth unto his servant Moses, 'Jozata, Ablati, Agla, Cœila" and by the nine Heavens where you reside, and by the virginity of this child who is before you, that with no hesitation you will appear in a visible form within this phial, to disclose the truth to me of that which I desire to know, with no disguise, and this being executed, I give you license to depart in peace and in good friendship in the name of the most Holy Adonay. Amen."

[p. 268] After this conjuration, you will ask the boy whether he can see anything in the phial and if he replies that he can see an Angel or something similar in there, then the director of the Operation will say in a friendly tone of voice:

"Fortunate Spirit, be welcome, I conjure you in the Name of the most Holy Adonay, to give me a swift clarification on and if for some reason unknown to us, you do not wish to do so with a strong voice, I conjure you in the name of the Most Holy Adonay, to write on this here present virgin parchment between now and tomorrow morning, or at the least to reveal it to me during the next night in my sleep."

If the Spirit replies to what has been asked of him, you should listen respectfully. If he does not respond at all, having made the same supplication three times, you should extinguish the candles and withdraw in silence from the room, whose door you should lock until the morning of the next day, when you will come back and find your wish written on the parchment, if it has not already been revealed to you during the night.

[p. 269]

Operation of the Divinatory Key

Take a key that has a cross built into its hilt. Place it in either in a Book of Prayer ¹ or in a New Testament, at the page where it reads "In Principio &c" (St John, 1:1 "In the Beginning"). The key must be placed crosswise an inch above the hilt, after which you should leave the book tied with a ribbon or white new thread, so that the key will not fall out. Then a boy and a girl, or even a man and a woman, will hold the handle or the hoop of the key with the end of the middle finger of the left hand, each on either side, and you will say these words:

"Key, I command you, in the name of he who has the right to command all creatures, that you turn in order to teach me the truth of that which I wish to know."

Here, one explains the nature of his question, and one should recite the Psalm *Deus Deorum Dominus locutus est*,² up to verse 21, which finishes with these words: *hæc fecisti & tacui*,³ and in the time that you recite this Psalm, the Key and the Book should turn in falling, if what one asks is [p. 270] to appear. Instead of the Psalm *Deus Deorum Dominus*,⁴ one could say the *Miserere mei, Deus, &c* ⁵ up to the verse *Ecce enim veritatem dilexisti*.⁶

Alternative way for Working with the Divinatory Key

With this, you can recognise, know, learn and discover all truths about wishes, accidents, murders and other dangers, provided that you know the names and surnames of the [suspected] evildoers, as well as all the other persons, for whom you wish to ask the questions.

Operation

It is important that the person who wishes to perform the Operation be a believer in God, due to the fact that any Operation performed by a non-believer,⁷ will turn out to be fruitless and invalid.

Take a book, which has the Common Mass and the Gospel of St John at the

¹ 'Un livre d'heures' or a 'book of hours' may be just that, or it may refer to a book of prayer.

² The God of gods, the Lord hath spoken... *Psalm* 49.

³ These things hast thou done, and I was silent.

⁴ The God of gods, the Lord.

⁵ Have mercy on me, O God, &c.

⁶ For, behold, thou has loved truth [Psalm 50:1 & 8].

⁷ Literally a libertine.

end, written completely in Latin. Similarly, take a key, like the one in the preceding Operation and also a ribbon made with new thread, one *ell* ¹ in length, which you should buy without [p. 271] bargaining. And having got everything necessary, you should open your book while holding the key in your right hand and place it on the first lines of the *Gospel of St John*, so that it covers the words: "*Erat verbum*, & verbum erat." ² But before placing it, you should make three signs of the Cross with the flat side ³ of the key and say these following words, while making three signs of the Cross: "† ⁴ Per Verbum † caro † factum est dicitur Clavis mihi veritatis." ⁵ Having spoken these words and the key having been placed as has been prescribed, you should close the book without disturbing it and make sure that the book is left lying tightly tied with the new ribbon. Then take the key by the hoop and hold it up in the air with just the two middle fingers of each hand, without letting the book lay on the table.

With everything being in place as described, begin with the Conjuration below. The Conjuration being finished, you should remain in the same position, as you will immediately say the following Psalm, making note that you should only begin at the seventh verse: "Ecce enim veritatem &c" and read the remainder of the Psalm until the end.

Conjuration

"Key, I conjure you on behalf of the great living God, [p. 272] Creator of the Heaven and the Earth, and all the other things before whom all knees will bend, and who has the right to command all creatures, and by the three sacred Names of God Almighty "Agla, On, Tetragrammaton et per Verbum caro factum est," 6 I conjure you and command you, Key, to turn and permit me to recognise and learn the pure truth of that which I wish to know, me N.... son of N...." Here, you should give details of the subject of the question.

Having posed your question, recite the Psalm and make note to see if the key turns during the Psalm recital. If it does not turn, then the person alluded to will not be the one who committed the crime and if there are many suspects, then you will have to perform the same ceremony for each one, and so you should discover the evildoer.

¹ A measure used in tailoring, about 45 inches (1.14m) in England. Alternatively, in Flanders the 'ell' was closer to a cubit of 27 inches.

² Was the word, and the word was. *Psalm* 50:7.

³ Literally 'palm'.

⁴ The "†" sign indicates where the sign of the cross should be made. ⁵ By the Word made flesh the Key of truth is made known to me.

⁶ And by the Word made flesh.

The Veritable Key of Solomon

Make note, that through the means of the key you can also find out if you will win or lose a legal case. Also whether the wife is faithful to the husband, whether the daughter is a virgin or a prostitute, whether the man who comes to see you often is honest, whether one friend is loyal to his other friend, whether he is a liar or deceitful, whether he is discrete and prudent, whether a venture will be successful for you, whether your enemy will [p. 273] defeat you, or whether you will win in a game. In a word, through the key, you can know everything that God has permitted man to know.

But it is necessary to note that for all the ceremonies which follow, complete with their Conjurations, for questions embracing other similar things, take note that after the Conjuration, you should recite Psalm 49 "Deus Deorum Dominus &c" until the words of verse 21 "Hæc fecisti & tacui", where you should finish.

When the Psalm is finished, if the Key has not turned at all, then the question, which you have asked, will not have been successfully answered.

Observation

When you come to asking any question, above all make sure that it is for honest and upright things, and not for making fun or out of a sense of curiosity. On the contrary, all these things should be asked for good intentions and not for the purpose of deriding it as illusion, because all things proceed from God, and without his desire or permission the key can do nothing by itself. This is the reason why before everything else, you should begin by addressing God with the following words: [p. 274] *Sancti Spiritus adsit mihi gratia, ut ostendat Divina Judicia.*¹

Oremus²

"Deus qui beato Apostolo tuo aperuisti secreta cœlestia, et praecepisti ut nemini revelaret, sic me facias solvere quæstionem istam (here, one asks one's question) ut Diabolus non habeat potestatem nocendi; sed mitte Angelum tuum de cœlis, qui solvit Petrum à ligaminibus, qui me custodiat, et doceat quæstionem istam (here one repeats the question). Per Christum Dominum nostrum. Amen."³

¹ May the grace of the Holy Spirit be with me, to show me Divine Judgments.

² Let us Pray.

³ God who revealed the heavenly secrets to your Apostle, and commanded that he reveal them to none, so make me answer to this question so that the Devil may have no power to do harm; but send your Angel from the heavens, who released Peter from his bonds [*Acts* 5:19], who may protect me, and teach the answer to this question. Through Christ our Lord. Amen.

The Black Hen or Invisible Riches¹

Take a black hen, with no imperfection and make it swallow a small note on which you have written your names in your own blood. Then go to a crossroad between midnight and one in the morning, holding it behind your back and you say three times: "Porsiana, money from my hen," without looking behind you, make three turns anti-clockwise.² Perform the conventional rituals [p. 275] with the Spirit and wrap the hen in laurel leaves until you arrive back at your house and rub it with your blood before using it, always making sure that you do not look behind you, because bad things could happen to you [if you do].

Operation for Gaining Pistoles 3

During Spring, when the Planets have more kindly influences, you should choose a Thursday when the Sun is in a sympathetic aspect with Jupiter, the Master and Distributor of riches and you should start the Operation exactly at the start of this Conjunction in the following manner:

At the exact hour, make sure that you are positioned in open fields and at a cross road with a black hen, a small pocket box for tinder and for making fire, along with some new charcoal in a small earthenware container and the herbs and spices used for the incense of Thursday, such as the ones which have been described previously in the chapter concerning Perfumes. Above all, these perfumes should be really dry, so that they burn easily when you need them in your Operation. You begin by [p. 276] tracing a big Circle on the earth dedicated to Thursday, as in the Diagram before mentioned. You should trace out four paths leading to the centre of this Circle, and you will need to make a small hole in the ground two feet deep and a foot in diameter. Then light the fire with the flint and cut the throat of the black hen with a new knife and let the blood drain into the previously mentioned hole, while you recite the Prayer, Invocation and Conjuration for Thursday, as has been pointed out in previous pages. Having let the blood drain, place the hen at the bottom of the hole and place a piece of gold money on a wing, which has never been used for any financial transaction. Then cense three times over the hen with the incenses for Thursday, while reciting the Prayers and Conjurations.

¹ 'Ou Ecu volant & invisible'. 'Volant' means 'flying', as in 'flying carpet', but here it seems to imply money flying into the pockets of the karcist. Ecus (literally 'shields') were a monetary unit in the Mediaeval period of Europe, specifically in France from the 13th to 18th century.

² Literally in the wrong way.

³ Pistole is the French name given to a Spanish gold coin in use in the mid 16th century. The name was also given to the Louis d'Or of Louis XIII of France (1601-1643).

The Veritable Key of Solomon

After that, cover over the hole as quickly as you can, so that it appears that no one was ever there. Rub out all traces of the Circle and return home by a different path than the one you came by. The next day, return at the same time and open up the hole and remove the gold coin from the wing of the hen, and you only need to say: "Beneficent Spirit, I offer you this hen in sacrifice,1 in recognition of the kindness, which I have received from you." And as quick as possible, you should re-cover the [p. 277] hole, so that the hen will not be devoured by some carnivorous animal.

As far as using this gold coin is concerned, be particular when you exchange it, always putting a small part of the money which you have received from it to one side, or by giving it to the first poor person you encounter, to the honour of the Spirits, who rule over the Operation. And never mix this money with other monies and spend it all until you receive another one. For as long as you are in possession of this little piece of treasure, you should always offer up Perfumes and recite Prayers, Invocations and Conjurations to the Spirits, who have made this secret work possible, every Thursday.

The Traveller's Garter

On the eve of St John,² gather some mugwort, some bracken and some vervain. Take new leaves from each and sew them onto a ribbon of double silken thread and a slip of virgin parchment made from a young lamb, on which you have written your name and the three names of the Spirits given here, in your own blood, "Iry, Irly, Tirly, I will walk upon the earth, thus, so that the Lord [p. 278] from on high may walk on the wings of the wind, Gaspar, Melchior, Balthazar." Sew the whole lot up with the skin of a young wolf and make a garter out of it, which you will place on your left leg, while naming the three names of the Spirits and saying to them: "Do your duty." You should make some string to attach this garter, out of the hair and the noose of a hanged man entwined together.

It should be pointed out, that on the point of going to bed, you should rub the joints [of the garter] with deer bone marrow mixed with some wine spirit, in front of a big fire, and you should do the same in the morning before leaving the house. You should have at hand a big wand made of elder with a small branch of male vervain on its crown or cap.

² The eve of the 24th June.

¹ Ritual sacrifice of animals was of course a large part of Jewish practice up to the destruction of the Temple of Solomon in 70 CE. Pagan religions continued to use it for centuries after that.

For the Love of the two Sexes

We are not going to discuss here all the various bloods, various herbs, animals and stones. But we are going to give you a secret, which comes from the Lebanese of Syria. To gain the love of both sexes, you need to make a bouquet from a variety of [p. 279] flowers, which you need to present to the intended person. You should add a little branch of fresh sage to it, gathered during a Friday before sunrise, while saying these following words, "hoc est enim corpus meu." Let (here you should name the intended person) love me as fervently as the Virgin loved her son, Jesus. Amen." And as you present the bouquet, you should repeat the same words. You could make use of the Triolet called Pentaphyllum, or the Trefoil with five leaves. You should gather them while fasting before sunrise and pronounce the names of the intended persons over them, during a new moon in the Sign of Aries.

To Extinguish Fire

Write this verse on the chimney with fired charcoal, "In te, Domine, speravi non confunduar in æternaum, in justitia tua libera me"; and at the end, "Tetragrammaton consummatum est." ¹ [p. 280]

To be Lucky in all Things

Carry on your person the seven verses of the Psalm, *Omnes gentes, plaudite manibus, jubilate* & c^2 and say them every day in your prayers during the mornings, having had nothing to eat, before sunrise.

Against Bites from Venomous Animals and all sorts of Fever

The sick person should put his naked left foot on the earth and with a little new knife, trace around the shape of the foot. And in the middle write the following words, "Caro, Caruze, sanum reduce, ppara sanum Emmanuel Saday † Paraclitus."³

¹ In thee, O Lord, have I hoped, let me never be confounded: deliver me in thy justice [*Psalm* 30:2]; Tetragrammaton, it is done [*John* 19:30].

² O Clap your hands, all ye nations, shout unto God with the voice of joy, &c [*Psalm* 46].

³ Caro, Caruze, lead [this sick person] back to health, impute health [to them] Emmanuel, Saday † Holy Spirit.

The Veritable Key of Solomon

Battle Standard of the Great [Emperor] Constantine

Draw an oval star and in the middle write these words: "† Invoca me in die tribulationis, eruam te, et liberabo te, et glorificabis me, in hoc signo omnes hostes vinces. Thau †."¹ It is for wars, journeys and other [p. 281] successful ventures. St Francis, after St Peter, St Raymond and St Maur all made use of this fortunate service, with the aid of the all powerful Saday "T" †.²

"It is the power, the terror and the fear of Spirits", as the Rabbi Simeon wisely taught and St Martin has emphatically stated, "The Lord is on my right [hand] and is my succour, I will neither fear the ambushes of man nor of lowly Spirits and he will be eternally my succour. Atalh, Gabor, Leolam, Adonay † Mach Camacha Elim Jehova † ."

Words, which the Pope St Leon sent to Charlemagne, King of France and Emperor of the Orient. Whoever carries them on their person or reads them or has them read, will not have any misfortune on that day and will be preserved from fire and water, and will die in honour and in old age and will be promoted to great responsibilities. In the same way, a pregnant woman will be spared from birth pains, if she carries them on her.

[p. 282]

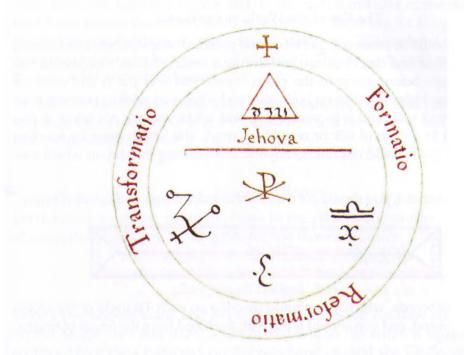


"Crux + Christi quam semper adoro, + Crux Christi sit in porta et vera salus, + Crux Christi superet omnem gladium, + Crux Christi superet vincula mortis, † Crux Christi sit pro me, + Crux Christi sit admirabile signum, + Crux Christi sit mihi potestas, + Crux Christi spondeat omne bonum mihi, + Crux Christi liberet me ab omni malo præsenti et futuro, + per hoc signum Crucis sit mihi Divinæ gratiæ omnis interecssio, + Crux Christi auferat à me omnes adversitates hujus mundi, + Crux Christi sit mecum, et salvet me, ante me, et post me, quia antiquus Diabolus ubi te videt, à me recedat per Crucis hoc signum + fugiat à me omnis malignus Spiritus, + pax Heloy + Tetragrammaton + Didai + panta yeto esbry + Jesus autem transiens per [p. 283]

² ShDI = Shaddai.

¹ Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me [*Psalm* 49:15]; in this sign you shall conquer all enemies.

medium illorum ibat, + fons, principium, finis, veritas, omnipotens. + Amen."1



This Talisman is the real one belonging to the sublime *Arbatel*, just like the one in the archives of the Vatican in Rome 2 on a plate of gold. On the reverse side is written the *Gospel of St John* with these Celestial characters engraved on it for the day of the [Sun] $\mbox{$\stackrel{\triangle}{\hookrightarrow}$}$ in conjunction with Jupiter 2 4 and Mars 2 6 in the sign of Aries 2 9.

It can be used for peace, business, commerce as well as Military Arts.

¹ Cross + of Christ which I always adore, + May the Cross of Christ be the entrance and true salvation, + Christ's Cross overcomes every sword, + Christ's Cross overcomes the bonds of death, + May Christ's Cross be for me, + May Christ's Cross be an admirable sign, + May Christ's Cross be a power for me, + May Christ's Cross ensure all good things for me, + May Christ's Cross deliver me from all present and future evil, + through this sign of the Cross may there be an intercession of Divine grace for me, + May Christ's Cross take away from me all the adversities of this world, + May Christ's Cross be with me, and preserve me, before me, and behind me, because the ancient Devil sees you wherever you are, may he depart from me through this sign of the Cross + may every malignant spirit flee from me, + the peace of Heloy + Tetragrammaton + Didai + panta yeto esbry + But Jesus [crossed out in the manuscript] passing through the midst of them, went his way [Luke 4:30], + [through] the source, beginning, end, truth, Almighty. + Amen.

² The Arbatel of Magick is printed in the Fourth Book of Occult Philosophy. It would appear that there is also a manuscript of this book in the Vatican.

[p. 284]

The Key of the Work, or the Wand 1

The wand should be made of hazel wood and collected when the Sun is in Gemini, during the hour and day of Saturn and during a waxing Moon. You should fast for three days before going to the place, where you will cut it and write or engrave these Hebrew letters on both ends and when you wish to perform your Operation, you will hold it in your hand, and when you are not using it you will wrap it in a cloth of silk or new black wool. The length must be two feet exactly and you should not talk to anyone at all during the day in which you will cut it.

After it has been cut, you should cut it into a triangular shape, as illustrated below.



Here are the words, which you should inscribe on each Triangle of the aforementioned wand, and you should write with the blood from the finger of Saturn. [p. 285]

First Edge

X24753t

Second Edge

75 m 13 537

Third Edge

5xtxttt.

It should always be wrapped in black cloth and when you wish to perform your Operation, you should unwrap the aforementioned wand and hold it in the air with the left hand, while naming the Spirits, which you are conjuring up and then lay it on the Circles, Characters or Talismans.

To make it Rain

¹ Some of the following experiments are also found in Book 1 of the third Key.

Take some brine and place it in a Circle, which you will draw on the earth. Take a piece of heliotrope stone and on the right hand side of the staff, write the Characters for Becard to the left side and the Characters for Eliogaphatel ¹in the middle and holding the stone on the staff, say, "Eliogaphatel, [p. 286] sky composed of clouds, be resolved into water." These words once pronounced, the rain will fall in abundance.

In order to make brine, take water from a flowing river and mix some salt and mud into it; boil it for a quarter of an hour on the fire and the then throw in some pumice stone and it will be ready.

To make it Snow

Do the same as above, using the brine in the prescribed manner. But instead of using the Characters of Eliogaphatel, use those of Lucifer.

To open all Locked Things

Take a magnetised stone and draw the Cross of Saint Andrew on it. Place it on the Magic staff and draw a Circle and within the circle, a square. In the corners, place the Characters for Surgath ² and around the Circle, place four branches of the Lunaria herb and say these words in a low voice, while holding the stone piously in your hands, "Reschath, Surgath, Menail, Remischal, Regardamor & Chirmuth." Then cover [p. 287] the whole lot with lead filings: if you carry the magnetised stone with you, and hold it out in front of you and place it on locked things, they will open up immediately.

END OF THE KEYS

OF

SOLOMON

¹ See Wellcome MS 4669, manuscript page 79 for Bechard, and pages 79 and 82 for Eliogaphatel. Bechard is sometimes spelled Beschard.

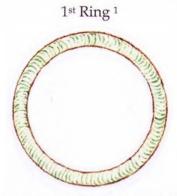
² See page 380.

THE TALISMANS OR CHARACTERS

of the Twelve Rings into which you enclose a Spirit for everything that you want

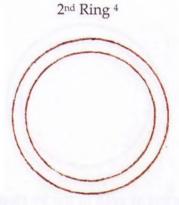
by 643 S 215 1

¹ This is a numerically coded version of the author's name.



You should make a Ring out of copper in the 3rd House of the Moon ² and into this, set a stone called [Lapis] Lazuli, onto which you should engrave this figure and in the hollow of the stone, you should enclose the word 'Dalet' written on virgin parchment with the blood of a white dove and perfumed with the wood of Aloes.

[p. 292]



You should make a Ring out of gold in the 2nd House of the Moon and into this, set a yellow stone of the same colour of gold, in which you should engrave this figure and in the empty part on top of the stone, you should enclose this word, 'Astarot', written with the blood of a white dove on virgin parchment, and it must be perfumed with amber.

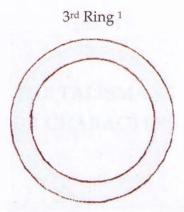
¹ To see the location of a deer hunted by dogs.

² Of the 28 Mansions of the Moon. See Skinner (2006) Tables H39-H46.

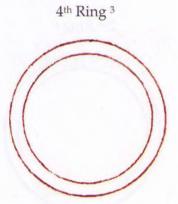
³ Possibly just the fourth letter of the Hebrew alphabet ¬.

⁴ To have a familiar spirit. This, and all subsequent rings, have not been filled in with the necessary characters by the scribe.

[p. 293]



You should make a Ring out of gold in the 13th House of the Moon and into this, engrave this figure and in the empty part on top of the stone, you should enclose this word 'Asmalior', written with the blood of a white dove on virgin parchment and it should be perfumed with the wood of Aloes.²
[p. 294]



You should make a Ring out of gold in the 9th House of the Moon and onto this you should set a yellow stone, onto which you should engrave this figure and in the empty part on top, you should enclose this word 'Tonuchon', written with the blood of a white dove on virgin parchment, and it should be perfumed with orange peel.

¹ To be invisible.

² No stone mentioned.

³ For seduction.





You should make a Ring out of tin in the 4th House of the Moon and into this you should set a yellow stone, onto which you should engrave this figure and in the empty part on top, you should enclose the word 'Gabriot', written with the blood of a white dove on virgin parchment, and it should be perfumed with the hair of the one who is making it.

[p. 296]

6th Ring 2



You should make a Ring out of silver in the 5th House of the Moon and into this you should set a red stone, onto which will be engraved this figure and in the empty part on top of the stone, you should enclose the word 'Balsaniach', written on virgin parchment with the blood of a white dove, and it must be perfumed with incense.

¹ To heal all sorts of illnesses.

² To have a miraculous horse.

[p. 297]



You should make a Ring out of silver in the 2nd House of the Moon and into this you should set a crystalline stone, onto which will be engraved this figure and in the empty part on top of the stone, you should enclose the word 'Gabriach', written with the blood of a white dove on virgin parchment, and this must be perfumed with wood of aloes.

[p. 298]



You should make a Ring out of silver in the 9th House of the Moon and into this set a white stone, onto which you should engrave this figure T and in the empty part on top, you should place this word 'Dolefech', written on virgin parchment with the blood of a white dove, and this must be perfumed with henbane.

² To cure blindness.

¹ To protect yourself from all wicked Spirits.

9th Ring 1



You should make a Ring out of tin in the 15th House of the Moon and into this set a crystalline stone, onto which you should engrave this figure : V: and in the empty part on top of the stone, place this word 'Balbuch', written on virgin parchment with the blood of a white dove, and this must be perfumed with flies.²

[p. 300]

10th Ring 3



You should make a Ring out of tin in the 4th House of the Moon and into this set a jasper stone, onto which you should engrave this figure and in the empty part on top of the stone, place this word 'Jampeluech', written on virgin parchment with the blood of a white dove, and this must be perfumed with amber.

¹ To catch a quantity of fish.

Mouches.

³ To catch a quantity of wild birds.

[p. 301]





The Ring should be out of gold, made in the 10th House of the Moon and set into this a yellow stone, in which you should engrave this figure : and in the empty part on top of the stone, you should enclose the word 'Topinoch', written with the blood of a white dove and perfumed with amber. [p. 302]

12th Ring²



You should make a Ring out of gold in the 1st House of the Moon and into this set a white stone, onto which you should engrave this figure and in the empty part on top of the stone, you should enclose the word 'Illusabio', written on virgin parchment with the blood of a white dove and must be perfumed with amber.

¹ To defeat ones enemies.

² To obtain the favour of a King, Prince or Lord.

Warning

When you want to make use of the mentioned Rings, you should recite the following Prayer along with the Exorcism¹ before you engrave the figures on the stone or on the ground. Once you have exorcised Astaroth and the other Spirits, ask him for grace, or the thing which you want.

Prayer

« O Domine Deus, qui ex nihilo cuncta creasti, et antequam fuerint prævidisti, nosque honore et gloria coronasti et constituisti super opera manuum tuarum, et omnia subjectisti sub pedibus nostris, oves, boves universos, et super hoc sacratissimum verbum sis semper benedictus per omnia sæcula sæculorum. Amen."²

Exorcism

"I conjure you, Astaroth (or other name) by the most powerful God, who has given me the authority and who has given me responsibility for the works of his hands and who has crowned me with honour and glory through the Name Agla, On, by which Name and to which Name you are bound to obey. As soon as I [p. 304] make the same mark with such a Ring, you will do... (name the item written on the Ring) immediately."

¹ Exorcism is a word that has subtly changed its meaning over the centuries, from the invocation of a spiritual creature to its banishment.

² O Lord God who created everything out of nothing, and foresaw [them] before they existed, and crowned us with honour and glory and set us over the works of your hands, and subjected all things under our feet, all sheep and oxen [see *Psalm* 8:7-8], and over this most sacred word may you always be blessed for ever and ever. Amen.

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Table of Rings

- To see a deer pursued by dogs.
- 2. To have a Familiar Spirit
- 3. To have a young girl in your power
- To be invisible
- 5. To have a horse, which will carry you to wherever you wish and with no harm
- 6. To heal all sorts of illnesses and wounds, but when you use this Ring for someone else, you should make sure that he has the specified figure made and written on a really solid piece of earth in a place, where it cannot be rubbed out. Otherwise the illness or the wound, which the sick person has, will come back to the person who is using this Ring for healing. Otherwise, the sick person should remain healthy and his illness should leave him. [p. 305]
- 7. To protect yourself from all wicked Spirits. You should make this figure in a place, where it cannot be rubbed out.
- 8. To heal your sight. When you want to use this Ring, you should write the figure in a place where it cannot be rubbed out, otherwise, you will become blind again.
- 9. To catch a quantity of fish.
- 10. To catch a quantity of wild birds.
- 11. To defeat ones enemies.
- 12. To obtain the grace of a King, Prince or Grand Lord. You should take care to rub out the specified figure, when you have used it, so that the grace will be granted to you.

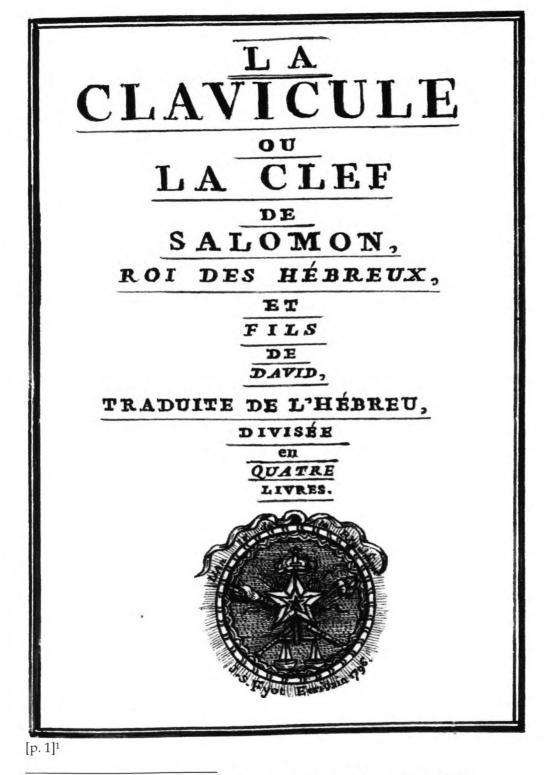
END

KEY 2 Abraham Colorno Family La Clavicule ou La Clef de Salomon

Wellcome MS 4669 Art. 1 1796

CLAVICULE DE SALOMON.

The Clavicule of Solomon



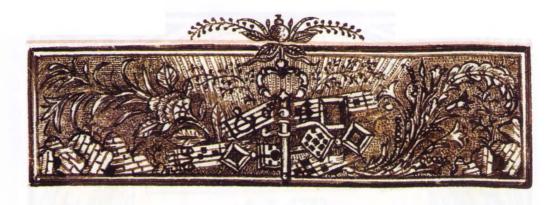
¹ Note the scribe's name 'J. S. Fyot 1796 Ecrivain'. Below this is a miniscule code '=323'.

The Little Key
or
The Key
of
Solomon,
King of the Hebrews,
and

Son of David

Translated from the Hebrew





LA. CLEF DE

SALOMON.



LIVRE PREMIER,

CHAPITRE I.

De l'Amour Divin qui doit précéder la Science.





ALOMON, Fils de DAVID, Roy d'Israël, a dit que le commencement de notre Clef est la crainte de Dieu, l'adorer, l'honorer

[p. 3]

The Key of Solomon

First Book

Chapter 1

Concerning Divine Love which should precede Knowledge

Solomon, Son of David, King of Israel, has said that the beginning of our Key is the fear of God, to adore him, to honour him with contrition of heart, to invoke him in all things, which we wish to do and to work with great devotion and in so doing, God will lead us along the Path of Righteousness, where our hopes lay.

In this way, when you wish to acquaint yourselves with Magical Knowledge and Arts, it is necessary to have prepared the order of hours, days and Lunar Mansions – without the observation of which, we cannot do otherwise; but if we observe them, we will be able to eventually and easily obtain everything through them, according to your wishes.



Concerning Days, Hours and Planetary Virtues

When you wish to make a certain experiment or do a certain Operation, you need the necessary things, which you will see in the following chapters; [as well as] observing [the correct] Days, Hours and Constellations [Planets], which can be seen in this chapter.

It is therefore necessary to know that the hours of the day and night are 24 in number, & that to each hour, there will be one of the Planets which dominates, according to its order, beginning from the highest to the lowest. Thus to all the hours of the day & of the night, the order of [p. 5] Planets is followed. The highest of all is Sabday, that is to say, Saturn; Zécléri, or Jupiter; Marti, or Mars; Semen, or the Sun; Nogas, or Venus; under Venus, Créan; or Mercury under Mercury; Levant, or the Moon, which is the lowest of the Planets.¹

The Planets have their domination on the day which approaches most [closely] to their name, which has been attributed to them, [you] know, Saturn, Saturday; Jupiter Thursday, and so forth with the others.²

The dominion of the Planet for each hour begins from dawn until [the following] sunrise of the day from which the Planet takes its name: the Planets then follow in order, following after the dominion of Saturn; Jupiter dominates on the second hour; Mars on the third; the Sun on the fourth; Venus on the fifth; Mercury on the sixth, and the Moon on the seventh; Saturn returns to dominate on the eighth, and so forth with the other Planets.

Notice that each magical experiment or Operation must be done on the [day of the] Planet & in the hour [of the Planet] that primarily relates to it: for example, in the days and hours of Saturn, one prepares the experiment to call souls from Hell, [but] only of those who have died a natural death, in order to respond to questions which you will able to ask of them.

² Of course this is even more true in French with Saturn = Samedi, and Jupiter = Jeudi, etc.

¹ The Hebrew names of the Planets are rather corrupt, and should be: Shabbathi, Tzedeq, Madim, Shemesh, Nogah, Kokab, and Levanah.

One can also in the days and hours [of Saturn] prepare experiments in order to give good or bad fortune to buildings; in order to have familiar Spirits [appear] in your dream; in order to cause good or bad success [p. 6] in businesses, possessions, estates, stables, seeds, fruits and such like things, in order to acquire [knowledge of] the doctrine, in order to inflict death & to sow discord.

The days and hours of Jupiter are used in order to obtain honours, acquire riches, to draw friendships to oneself, conserve one's health & to achieve everything that one desires.

In the days of Mars, you will have experiments relating to war, in order to achieve military honours, to acquire bravery and courage, in order to repel & chase away enemies, to cause more ruin, carnage, cruelty & discord amongst soldiers, in order to wound and inflict death.

The days and hours of the Sun, are very good to perfect experiments of temporary wealth, the hope of gain, fortune, divination, [to get into] the good grace of Princes & to dissolve hostility and make friends.

The hours and days of Venus, are appropriate to acquire friendship, recover goodwill, for love, to do joyful and for pleasant things & for fortunate journeys.

The hours and days of Mercury are appropriate for scientific projects, divination, eloquence, and also intelligence, swiftness in business matters, glamour, apparitions & responses to [questions about] things that will come.

You will be able to work under the sign & [Taurus] affecting petty thefts, written documents, dishonesty, and all sorts of products.

The days and hours of the Moon are worthy for working experiments of embassies,² envoys, trips by land and sea, love reconciliations and acquisitions of water goods.

[p. 7] You must watch out, if you wish to receive the concrete effects of your projects, to observe punctually in all things contained in this chapter; because in truth magical success ³ depends on it. The hours of Saturn, Mars and Moon are also very good for talking with Spirits, such as those of Mercury, to recover stolen and lost property through the medium of the Spirits. The hours of Mars can be used to call Souls from the Hells, in particular those who have been killed. The hours of the Sun, of Jupiter, & of Venus are appropriate for certain experiments, and these may be of love, of grace, of receiving of profits

¹ Visual deceptions, like the magical 'glamours' in Marlowe's play *Dr Faustus*.

² Negotiations and dealings with foreign powers, not literally the embassy.

³ Literally magical health.

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& of indivisibility, as is otlined in their [respective] chapters; to which you have to add that which is contained in our work on similar subject matters. In an identical way, the hours of Saturn, Mars & their days in which the Moon joins itself to the aforesaid [Planets], or when the Moon is hindered by these same Planets in opposition or square [aspect] to the Moon, are very good for experiments of hate, of enmity, of feuds, & of discord, furthermore adding them to things which are contained below in the chapters which relate to the same subject matter. The hour of Mercury, is appropriate for preparing all experiments of games, taunts and gibes, silly acts [larking around], & all things which may seem admirable, [p. 8] observing firstly everything which we say on these matters in the chapters below. But in order to perform the Art, in addition to the hours, you must perform it during the hours of the Planet, because the experiment is very good, & will always be verified provided that you observe in addition the things marked further down in our chapters: because if you omit doing just one thing, you will never be able to succeed in accomplishing the Art fully.

For these things that belong to the Moon, such as invocations of Spirits, the Works of Necromancy, recovering stolen property, the Moon must be in a Terrestrial Sign, that is to say $\upday{1}{3}$ [Taurus, Gemini, Pisces, Capricorn].¹

For love, grace, invisibility, the Moon must be in a Fire Sign, $\mathfrak{P} \ \mathfrak{J} \ \mathscr{S}$ [Aries, Leo, Sagittarius].

For hatred, discord & destruction, the Moon must be in a Water Sign, such as **2** M, **X** [Cancer, Scorpio, Pisces].

For extraordinary experiments which do not relate to any hour whatsoever, the Moon should be in an Air Sign, that is to say **II ② ※** [Gemini, Cancer, Aquarius].²

But these things are difficult to do and work: it is enough for you to observe the Moon after its conjunction & continuation, immediately after it leaves the Sun's rays, it begins to appear; for then it is good to do all the experiments, keeping yourself however to one project only: it is because at the hour that the Moon is waxing, you will [p. 9] be able to do it until it is full. The same finding itself with the same number as the Sun, it is good for the things which we have said above, but the Moon being in opposition to the Sun and Full, it is good to do the experiments of war, trouble & discord The same being in its decline, that is to say, with its light diminishing,³ it is good to do experiments which concern death, because it is in its complexion, deprived of light.

³ Waning Moon.

¹ Should be Taurus, Virgo, Capricorn.

² Should be Gemini, Libra, Aquarius.

Observe this [rule] as sacrosanct, that you do not do anything while the Moon is in conjunction with the Sun, since this complexion [of the Moon] is very unlucky: and so you will never be able to effect anything successfully; but with the waxing Moon & its increasing, you will be able to work, to do and prepare all experiments which you wish, nevertheless observing all things that are necessary.

It is necessary, moreover, if you wish to speak with the Spirits, that this be done especially on the day of Mercury, & that the Moon be in an Air sign, as it has been said above, in conjunction with the Sun.



Chapter 3

Concerning Magical Arts 1

If you therefore want to perform the experiments and the Arts aforementioned, in the appropriate Days and Hours, with all the solemnity that is required and contained in this Work, it is necessary to know that these [p. 10] experiments are very powerful. The first [type] is allowed, and can be easily effected, without a Circle: it is not necessary to observe anything else which is [not] found in the chapters. The other [experiments] can under no circumstances be confined and perfected without a Circle, and in order to perform it perfectly, it is necessary to observe all the things which the Master of the Art and his disciples practice before entering into the Circle.

Firstly, then, before the Master begins the Magical Working, he will have to abstain, [both] him and his Disciples, for nine days from all brothels,² vain and useless conversations, as is said in the Second Book, Chapter 4 and 6, and when these 9 days are over, it is necessary to recite the Orison and the Confession which he will say [every day] for 7 days; after which, stripped of his clothes, he will say devoutly the orison which follows: "Lord Adonay, &c." as it is in Book Two, Chapter 2.

When the Prayer has been finished, let the Master leave the water [of the bath] and put on white linen robes, and at the [correct] hour, let him go with his disciples to a secret place, and command them to undress naked. When they are in this state (naked), let them take the exorcised water and wash themselves thoroughly. To which during this Working, the Master says, "Be regenerated, renewed, washed and purified", as in Book Two, Chapter 3.

All this being finished, the Disciples need to re-dress, placing on their flesh, robes (clothes) of white linen, as [p. 11] the Master has done. And during the (final) three days, the Master and his Disciples must fast with solemnity and

² Habitations charnelles.

¹ This Chapter effectively gives a summary to the sequence of actions involved in conjuration, by cross-referencing the other relevant Chapters.

recite the Prayers from Book Two, Chapter 2.

Take note that the last 3 days should be calm (balmy) and serene, with no wind or clouds running here or there. On the last day, it is necessary for the Master to go with his Disciples to a secret spring (fountain) of living water or to a river and there, having undressed, each one of them should wash with the accustomed solemnity, as it is said in Book Two, Chapter 6 and being purified, they should put on robes of white linen and shoes in the same way as is noted in Book Two, in the last Chapter with the prayer that is found there. And after that the Master alone should say the Confession as is found in Book One, Chapter 4, to which, all being finished, The Master of the Art, in a sign of Penitence, will kiss the foreheads of his Disciples, each one of them will then kiss each other in the same manner. The Master should then hold out his hands over his Disciples in a sign of Pardon and kiss them, which being done, he will hand out the instruments necessary for the Art, which one must carry into the Circle.

The first of the Disciples will carry the Censer with the materials which are sweet-smelling: The second [will carry] the Book, the paper, the pen and the ink, with all foul smelling and filthy materials. The third [will carry] the knife, the paper of the Art, the Lantern, and the candles. The fourth, the Psalms and other instruments, and the fifth, the pots filled with earth and charcoal. But it is necessary for the [p. 12] Master to carry the Staff and the Wand in his hand. These objects being thus set in order, the Master will go to a prepared place where it is proposed to construct their Circles and carry out their Workings, saying their prayers on the way there which you will find in the Second Book.

After, when the Master has arrived with his Disciples and having lit the light of the fire and having exorcised it, as will be said in Book Two, Chapter 12,4 he will light the candle and place it within a lantern, which a Disciple will hold in his hand throughout the ceremonies in order to illuminate the Master [and his work]. Then every time he needs to speak with the Spirits, for some particular experiment, he will have to practice casting different Circles, [in order] to succeed with more confidence in that which concerns the Art.

[Description of Drawing the Main Circle] ⁵

Do it in this manner: take the Knife with the Sickle of the Art, consecrated

The perfumes and incenses.

² Perhaps this refers to the stinking incenses, or maybe sulphur for cursing recalcitrant spirits.

³ Incense burners with sand or earth at the bottom, for the safe burning of the charcoal.

⁴ In fact Book 2, Chapter X.
⁵ Section break introduced. S

⁵ Section break introduced. See illustration of the Circle (Figure 9) at the beginning of Wellcome MS 4670.

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according to the custom and order which we will give in Book Two. With the Knife, or the Sickle, you will draw another Circle around the outside of the perimeter of the first Circle at the distance of one foot. [Standing] at the centre of the first Circle, which you have cast, and between this first and second Circle, you will [now] trace in the air towards the four [Quarters] Pentacles, and the names of the Creator: that is to say, between the East and the South,1 Tetragrammaton; between the South and the East, Eheie[h]; between the West and the North, Eloha; which is of very great importance in the list of the Sephiroth and their Sovereign Collustrations; 2 between the North and the West, Jehova.3 You will in addition draw between the Circles two equal quadrangles, and their angles will be turned towards the Four Quarters [p. 13] of the Earth. All these things must be done with the consecrated instruments. Within the four Circles, must be written the four very Holy Names of God; that is to say, towards the East and West, Agla; towards the South and North, Adonay. In one and the other written according to the ones written at the Four Quarters, Tetragrammaton, in the same manner which you will see here. It is necessary in addition, that the Master of the Art recites while casting the Circle, the following Psalms:4

- 1: Why have the Nations raged, &c.
- 2: God, in Thy Name, &c.
- 3: God, have mercy (take pity) on us, &c.
- 4: All the Nations clap their hands (praise), &c.
- 5: May God rise up, &c.

Or else he will at least recite them before he casts the Circle, this being finished and having censed the Circle, as is described in the Chapter on Censing, the Master of the Art will need to gather his Disciples, give them words of encouragement, reassure them, strengthen them and lead them to the Four Quarters of the Circle, encourage them to fear nothing and guard the places which have been assigned to them. It is necessary, nevertheless, that the Disciple who is placed towards the East has a pen, ink and virgin parchment and that each one of the companions has a new sword drawn from its sheath, which is in addition to the sword of the Art. They must keep their hands resting on the sword and must not leave nor move from the place which they have been assigned to. While the Master leaves the Circle and

¹ The manuscript shows 'Midi' or 'South'. The directions and placement of the Divine Names do not correspond with those shown in the illustration.

² To purify by a propitiatory offering or other ceremonial method, possibly with consecrated water.

³ This seems to only cater for two of the inter-Cardinal directions: NW and SE.

⁴ Because the numbering of the *Psalms* differs from one source to the other (e.g. Vulgate or King James version), the manuscript gives the opening phrases to ensure correct identification.

lights the charcoal in the thuribles,¹ which he should place in a secret and hidden place [p. 14] prepared especially for it. And he should enter immediately [after] into the Circle, close it, take command once more and having received the oaths of the Disciples, he should immediately recite this Prayer.

Prayer

"May God Almighty, Creator of Heaven, of the Air, of the Earth and of the Waters deign to be with us in this Circle, as we enter into it with all humility through the Gateway of perpetual bliss, divine prosperity, abundant love and eternal salvation. May all Daemons be distant from this place, principally the adverse and untrue ones. And may the Angels of peace assist and guard this Circle thereto, from which all strife and battles stay distant, extend to us Lord God, Your boundless Mercy, may Thy Holy Name be blessed for ever, protect our celestial Workings; this mystical Circle enclosing Thy honourable Names, Oh Lord, our Hope and our support, we desire to perform certain Operations, unknown to men who are not illuminated by the divine and ineffable Power. Thou, who art godly and Holy throughout the Ages. So Mote It Be."

It is necessary that the Master straightaway says, on his knees, the following petition:

"Lord, God Almighty and Merciful, who does not wish nor desire the death of a sinner, but to the contrary so that sinner may change his ways, give us and grant us Thy Grace, by blessing and consecrating this Earth and this Circle which is here marked [p. 15] by the very potent and powerful Name Essercheye,² to enter into the Circle so cast by our hand, may God Adonay bless this place with all the righteousness of Heaven, so that no ignoble and impure Spirit may have the power to enter into our Circle in order to harm those who are within it, by the Lord God, all powerful Adonay who lives unto the Ages of Ages. So Mote It Be."

"I pray to Thee, Lord God all powerful and merciful, that you deign to bless this Circle in this place and all those who remain or inhabit within it, give a good Angel to us as a guardian, we who serve Thee and desire nothing else but the wonders and miracles of Thy Law. Separate and remove from us all adversary powers and virtues, preserve us, abide with us and guard us from evil and from trouble; deign Oh Lord to guard us in this place, Thou, who sees and who reigns unto the Ages of the Ages."

However, it is necessary for the Master to raise up and place on his head a

² Asher Eheieh.

¹ Marked on the illustration as "Olla, sive Prunarium", literally 'earthenware pot with hot coals'.

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Crown of Virgin Paper, ¹ upon which may be written the four names hereunder, and in the [appropriate] colours: Agla, Aglata, Aglou, Aglatay. The which Names should be placed to the front, to the rear, and on either side of the head. The Master should in addition have within the Circle the Pentacles or Talismans which you will find hereunder in the appropriate chapter, drawn on virgin paper or parchment with a pen and with blood prepared in the manner described in the following chapter.

Let him take the appropriate Pentacles sewn on the front of the white Linen Robe, at the front and at the level of the Chest, with the needle of the Art and [p. 16] with thread that has been spun by a young virgin girl. Then the Master should turn towards the East Quarter, if he wishes to call the Spirits, he must pronounce the Conjuration contained in the section hereunder. If the Spirits are disobedient and do not appear in time, let him rise up, take the exorcised Knife, with which he cast the Circle and raise it towards the Heavens as if to strike the Air and conjure the Spirits and then place his right hand and the Knife, on the Pentacles and Talismans, and say the conjuration which is written here below, on his knees and with a low voice from the Quarter of the East.

Conjuration

"Oh Lord, hear my prayer, and may my cries reach Thee, Lord God Almighty, who has reigned throughout the Ages and who by Thy infinite wisdom hast created the Heaven and the Earth and all that is visible, I praise Thee, I bless Thee, I adore Thee and I glorify Thee, and I ask Thee earnestly that Thou show me favour, miserable sinner that I am; for I am the Work of Thy hands. Save me and guide me by Thy Holy Name for Whom there is nothing that is difficult, deliver me from the night of ignorance, show me the way out of it. Illuminate for me a small piece of Thy Wisdom, remove from my senses the desire of covetousness, lust, fear, and idle words. Give me, who am Thy servant a capable, intelligent, penetrating and subtle heart, in order to acquire and understand all manner of science and retain them in my memory, so that I may accomplish my desire and understand the Hidden Sciences and Holy Scriptures and the grace to teach patiently [p. 17] to others the knowledge, which I will have acquired by Thy Holy Name. Being all powerful and merciful, Thou hast created all things and recognise them, and from whom nothing is hidden, nor impossible, I request Thy grace with Thy Servants. Thou seest and knowest well, that which we do here, is not to test Thy Strength and Power, as if we doubted it, but indeed, to know the truth of all hidden (occult) things. Be favourable unto us, [grant us] by Thy radiance, Thy greatness and by Thy Holy Name, terrible and ineffable, which is IAH,

¹ A faint reflection of the High Priest's headgear.

by which all tremble and by the fear of which, all living Creatures obey, deign to allow us full knowledge. That the Secrets of Secrets of all the Spirits are discovered here in our presence and may those who are gentle and peaceful be near us in order to be obedient to our commands by Thee, Adonay most Holy, the Realm and Empire of whom endures throughout eternity unto all the Ages of the Ages. So Mote It Be."

All these things said, it is necessary for the Master to raise up and lay his hands on the Pentacles, and for one of the Companions to hold the Book open before him, turning their eyes towards the sky, and looking towards the Four Quarters of the World, he will say:

"Oh Lord, be unto me a Tower of Strength against the assaults and visions of evil Spirits."

Then, he must turn towards the Four Quarters of the World and recite that which follows:

"Here be the Characters and Names of the Creator, which have the virtue of [p. 18] bringing you Terror and Fear, obey therefore the Power of the Holy Names by [these] mystical Characters of the Secrets of the Secrets."

As a consequence, you will see them [the Spirits] arrive and draw near from all parts, [but] if they may be impeded, occupied and detained in some place, so that they cannot come, or do not wish to come, then [repeat] the fumigations and censing that have been performed, and having once more placing his hand on their swords in sequence, the Grand-Master having encouraged his Disciples, he will recast the Circle with the knife, [held] high towards the Heavens, as if he wished to strike the Air with it, he will then place his right hand and the Knife on the Pentacles and kneeling on the ground, will say with humility the following Confession, which the Disciples will recite in a low voice, in a way that no one can hear them.



Confession which the Exorcist must do and Recite

"I confess and lament my sins to Thee, Oh Lord, bowed down and humbled in Thy presence, because I have sinned before Thee through pride, envy, and greed, excessive desires, as much for honours as well as riches; by idleness, gluttony, greediness and drunkenness, because I have offended Thee in my [p. 19] thighs and my secret parts, by all sorts of sins of the flesh, by my adulteries and the pollution which I have afflicted upon myself and which I have consented for others to do, by my sacrilege and by the bad examples [I have set], by my extravagances, and by the faults I have committed against charity for the poor, and by not making visits to prisoners, by not giving food to those who hunger, by not giving drink to those who thirst, by not solemnising the Sabbath and other [holy] feast days, by not living piously on these days, by not respecting my parents, by disregarding my elders, by being present at prayers in the Temple of God with an improper bearing, by ridiculing the ceremonies, in short by my negligence in my prayers or in chanting of my Prayers and the Psalms."

"I detest, Oh my God, the crimes which I have committed, my evil thoughts, my false suspicions, I detest my [bad] Judgments for the evil consents which I have awarded myself, favouring the advice of the impious, by the concupiscence in sensual and indecent pleasures, by my vain words, my lies and my falseness, by my false judgments of all sorts. I detest the crimes which I have committed by my treachery, the discord which I have sown, my [impious] curiosity and my false witnesses, the violence I have committed, the curses I have uttered, the rumours I have spread, my unproductive words and the insults I have spoken, my deceit, by the transgression which I have committed against the Commandments, by the absence of the love of God and of my neighbour. Likewise, I detest the [p. 20] great sins which I have committed by my senses, by hearing, by taste, by sight, by smell and by touch. I confess that I have sinned and acknowledge that I am before God the most criminal of men, I accuse myself of all before Thee, I adore all the Holy Angels and the children of God in all humility and in the presence of whom, I

publish my faults, so that the malevolent spirits may not reproach me with anything at the final day.¹ But to the contrary, let there be rejoicing in Heaven on my account, just as there is for other just people. Grant by Thy mercy that I be able to see and recognise all the Spirits which I shall invoke, so that by their means, I may see my fulfilled desires by Thy Sovereign Grandeur, and by Thy eternal and constant Glory, Thou, who art and wilt be without end, a Holy and Ineffable Father."

The Confession finished and completed, which must be done with much humility and an innermost feeling of the heart, the Master will recite the following Prayer.

Prayer

"Lord God, all powerful, eternal and father of all Creatures, pour out on me and let me feel the effects of thy Mercy and Graciousness, as much as I am Thy Creature, defend me from my enemies, and confirm in me a steadfast and secure devotion, Oh Lord, I commend my body and soul to Thee and I place my hope only in Thee. I found it on Thee alone, Oh Lord my God, aid me and [p. 21] grant my wishes on that day or hour when I may invoke Thee, be Thou my succour and give me a [new] heart according to your mercy, these are the gifts which I await from Thee, Oh my Master and my God who livest and reignest unto the Ages of the Ages. So Mote It Be."

¹ Of course the true reason for these confessions, is not so much religious, as to prevent the spirits from obtaining any leverage through the faults of the practitioner.



Chapter 5

Prayers and Conjurations

"Oh Lord, Holy Father and All-powerful, merciful God who hast created all things, who knowest and can do all things, to whom nothing is hidden nor impossible and who is not ignorant of the fact that we do nothing to test Thy power, but to the contrary, to obtain knowledge of hidden things by the very holy virtue of Adonay whose power and kingdom will have no end in all the Ages of Ages. So Mote It Be."

Having finished the prayer, the Master will place his hands on the Pentacles while one of the disciples will hold the book open, from where the Exorcist will draw the Conjurations proper to control, subdue, and restrain the Spirits, and then turning towards the four quarters, raising up his hands, he should say:

"O Lord, take the place of a tower of strength for me when I shall meet Wicked Spirits." Then he should turn once more towards [p. 22] the four quarters of the Earth and utter the following words: "Behold the Signs and the Names of the Creator, which will fill you will terror and fear always! Obey therefore by the virtue of all the Holy names: Yod, Jehova, Elohim."

With this being done and said, he will see Spirits come from all parts. If it is that they do not wish to come, let him conjure them in the following manner, and he must be certain that however they be, that even though they be bound by chains of iron and fire, they will not be able to defend themselves from coming and executing his orders.

First Conjuration

"I conjure you, Oh Sprits, by the Power, the Wisdom and the Virtue of the Spirit of God, by whose Divine knowledge, by His Power, by His Greatness and His Unity, by the holy names of God. Which Adam, having named, he received the knowledge of all the Creatures. By the indescribable name Joël,1

¹ Probably originally 'Yah El'. This indicates unity, as Yah and El were the two prime names of the Israelite god. Yah corresponds to the Sephiroth Chokmah.

which signals and conveys the unity of the Divine Nature, which Abel having pronounced, he was worthy to escape from the hands of Cain, his brother: by the Names of JEHOVA ELOHIM, ¹ which expresses and signifies the greatness of such high Majesty, which Noah, having pronounced, saved himself from the [Flood] Waters along with all his family."



[p. 23]

Second Conjuration

"I conjure you by the Name of God, EL,² which signifies the clemency and divine bounty which Abraham, having pronounced, he was worthy to be able to flee from the Chaldeans. By the very potent Name ELOHIM GIBÓRT ³ which marks the strength of God which is all-powerful, who punishes the crimes of the wicked and chastises the iniquities of the fathers upon the children until the third and fourth generation, which Isaac invoked and merited to escape from the sword of Abraham, his father."

"By the very holy name ELOHA VAUGADAC ⁴ which Jacob invoked in his anguish, and by means of it, was worthy of the Name of Israel, which means 'Victorious', and escaped from the malevolence of his brother Esau. By the very holy and powerful Names of ADONAY, ZÉNARD,⁵ which means God of the Armies,⁶ who reigns in the Heavens, which Joseph invoked in order to escape from the hands of his brothers. By the very holy and powerful Names of ELOHIM, ZÉNARD,⁷ which expresses Piety, Mercy, Splendour, which Moses invoked and by which he was found worthy to aid the people of Israel to escape from Egypt and from the severity of the Pharaoh. By the all-powerful Name Saday,⁸ which Moses invoked and as soon as he did so, the sea parted and allowed him passage. By the most holy name ELOHIM, which Moses invoked and submerged the Egyptians, of which not one escaped [p. 24] to be able to carry the news in the Land of Myrahim."

¹ Yahweh Elohim corresponding to the Sephirah Binah. This conjuration, and the one following, traces out in order the godnames on the Cabalistic Tree of Life.

² El corresponding to the Sephirah Gedulah.

³ Elohim Gibor corresponding to the Sephirah Geburah.

⁴ Eloah va-Daath corresponding to the Sephirah Tiphareth.

⁵ Yahweh Tzabaoth corresponding to the Sephirah Netzach. Zénard is usually interpreted as Tzabaoth, but Tzabaoth is also rendered further on as 'Zevaoth'.

⁶ In English usually rendered 'God of Hosts'.

⁷ Elohim Tzabaoth, corresponding to the Sephirah Hod.

⁸ Shaddai corresponding to the Sephirah Yesod.

⁹ Mizraim, or Egypt.

Third Conjuration

"I conjure you, all you rebellious Spirits, by the Most Holy Name of God, Adonay Melech, 1 which Joshua invoked and made the Sun halt in his presence; by the virtue of Mitraton 2 his principle image; by the hosts of Angels, who do not cease by day nor by night to cry, 'Qadosh, qadosh, gadosh,³ Adonay, Elohim Sabaoth': which is to say, O Lord God Almighty, the Heaven and the Earth are full of thy Glory, by the good angels which are: Heder, Nohua, Biria, Gladula, Tiphera, Nod, Nezziac, Malehoué,4 by the Heaven, the Earth and the Sea; by the Sun, by the Stars, by the Winds, the Whirlwinds, and the Storms, by the virtue of the Herbs, the Plants, the Stones; by all that is in the Heaven, on the Earth and in the Abyss of darkness, I urge you strongly, DÉMONS, in which ever part of the World you may be, that you may not be able to remain in the air, in the fire, in the water, in the earth, or in any part of the World which you find pleasant; but to come and carry out our will immediately and all that we demand of your obedience. By the two Tables of the Law, by the Books of Moses, by the Seven Burning Lamps in the Golden Candelabra 5 before the face of the Throne of the Majesty of GOD, where only Noëm, Agadal and [p. 25] his High Priest is permitted to enter. By he that has measured in the palm of his hands, the same Heavens and enclosed the Earth by three of his fingers, who is seated upon the Cherubim and Seraphim and by the Cherubim CHERAB, whom God has constituted as the Guardian of the Tree of Life, armed with a flaming sword, after Man had been driven out of Paradise."

Fourth Conjuration

"I conjure you, Oh Apostates of God,6 by he who has alone worked great wonders and by the Heavenly Jerusalem and by the ineffable Name of Eheye, Assecheye,7 that you come instanter:8 I command you by the Holy Names of Adonay, Jan, Hussel, Eloha, Nghelion, Nu, Tlohins, Theye, Maron, all [come] running, DÉMONS, we command you, by the formidable Names of Caphu,

² Metatron, archangel of Malkuth.

 3 Qadosh = holy.

⁵ The Menorah, the Jewish seven branched candlestick.

⁷ Eheieh Asher Eheieh, corresponding to the Sephirah Kether.

⁸ Incessament.

Adonai Melekh corresponding to the Sephirah Malkuth.

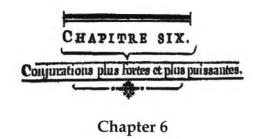
⁴ A rather corrupt version of Kether, Chokmah, Binah, Gedulah, [Geburah], Tiphereth, Hod, Netzach, [Yesod], Malkuth, the ten Sephiroth of the Tree of Life.

⁶ Referring to the spirits as creatures who have renounced God, and hence are Apostate.

Issu, Immum, Eveu, Agla, Ezor, by the Names of God written in blood in the sign of Alliance,¹ which are Emoad, Jeya, Ararita, Loua, Haeavo, and finally by those of Eret, Ellozu, Malpaz, Saday. By the other Names of God, which makes you tremble every day, Basur, Bararabon, Patacel, Elhéogeliel, Aguaeai and by those unknown names: Homoriom, Abbaton, Ehenou, Abou, Oyzaymes, Cay, Ortagiel, come forthwith with no delay hurry to us, fly to execute our commandments in the Name of God."



¹ Au signe d'Alliance.



[p. 26]

Stronger and more Powerful Conjurations

If they come for the time being, all will go well, if not, let the Master reveal the Sacred Pentacles which he must have around his neck, holding the Talismans in his left hand and the consecrated knife in his right and as he encourages his companions, he should say in a loud voice:

"Behold the sacred Signs, the standards and flags of triumphant God and the Armies of the Almighty. To drive out the Powers of Air, I command you and constrain you by the power which they possess irrevocably, every single one of you try your best to come to us and into our presence, from every corner of the world in which you may be, and may you not hesitate in obeying us; Come therefore and reply to us with humility!"

If they then appear, let them see the Pentacles, and receive them with flattery, kindness, civility, reason and speak with them, after which ask them whatever you wish to know. But if they refuse to come obstinately, take the sacred knife in your right hand and strike the air with it, as if you wished to start a fight, reassure your Companions and in a loud voice, speak the following Conjuration.

[p. 27]

Strong Conjuration

"I exorcise and conjure you with strength and force by the one who has said and all has been done, and by these holy Names, El, Saday, Elohim, Elohé, and by these terrible names of Zénard, Elim, Asser, Eheye, Jad, Tétragrammaton, Saday, which is to say: God Most High, God all powerful, God of Israel, come, let us fulfil your work, appear without ugliness, but take a gracious and beautiful form, we conjure you to do it by the names of Jad and On, which Adam heard and spoke. By the name El, which had preserved Noah from the flood, along with himself and all his family. By that of Jod, which Noah pronounced as he came out of the Ark. By that of Agla, which uncovered the ladder which touched Heaven for Jacob, who saw the angels

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¹ Literally caresses.

climb and descend [the ladder], from that which is called this place, the House of God and the Gate of Heaven. And by the Name Elohim, which Moses named and invoked in Mount Horeb, the Mountain of God and [which he] was worthy to hear speaking in the Burning Bush, and by this Name En Soph,1 which Aaron heard and forthwith he became wise and knowing, and by that of Zénard, which Moses named and invoked, and all the Lakes and Rivers were converted to blood in all of the land of Egypt and were purified. By that of Jod, which Moses invoked striking the dust of the Earth and a strong hail came in all the lands of Egypt ruining and laying waste all the vineyards and trees etc., [p. 28] of a kind that no one had ever seen the like since the beginning of the World, of a kind such that all men, herds, and all which was found in the countryside perished and died in the Land of Egypt, so that by the name of Jod, which Solomon having invoked, was found worthy to have all manner of power over the Demons and the forces and powers of Air. By all the these names of Almighty God, Holy, Living and True, we command you powerfully, you who by your own fault have been thrown out of Heaven's Empire and from its throne, and by that which has made you fall unto the depths of the abyss of Hell, we advise you courageously and by the terrible day of the Sovereign Judgment of God, at which all the dried bones in the earth will resuscitate to hear the word of God all-powerful, and by the last fire which must consume all things. By the All-Power of the Creator, by the light which emanates form His countenance, by the Angelic powers which are in the Heavens and by the Wisdom of the same God Almighty, by the Seal of David and by the Ring of Solomon, which had been given to him by the most High Creator, by the Nine Talismans or Pentacles which we have [shown] in our figures, and which come from the Heaven and are among the Secret of Secrets which you can see in my hand, consecrated and exorcised with the requisite Ceremonies. By the Holy Name which all of Heaven fears and reveres and which is described in these letters Jod, He, Vau, He. And by that of Baldachiae, which Moses invoked and which [p. 29] brought about the punishment of Dathan and Abiron, who were swallowed into the centre of the earth. Which if you rebel with disobedience unto the force and virtue of the Name Jehiae, we will curse you until the depths of the abyss into which we will cast you and we will relegate you to, if you show yourselves to be rebellious against the 'Secret of Secrets' and [against] the Mysteries of the Mysteries. So Mote It Be!"

You should do this Conjuration turned towards the East, but if the Spirits do not appear, you should make the Sign of Tau on the forehead of your Companions and say the following Conjuration:

¹ The Limitless, the Unmanifest.

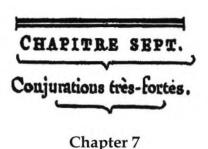
Conjuration

"I Conjure you once more by the Name of Anabona, by which God fashioned Man and all the Universe, and by the Name Arpheton by which the Angels were created for this purpose in visible body and form, will call and summon the World to the terrible and frightful [Day of] Judgment, to the sound of the trumpet and when the memory of the impious and wicked shall perish. By the Name Adonay by which god will judge all humans and by whose voice the good and the wicked shall resuscitate, and by the Name Sophoziel, by which God will come to the universal [Day of] Judgment, like a Prince newly crowned, will enter triumphantly as if entering into the Capital City, girdled with a sash and preceded by the Angels. By the Name Tau, by which God made the Flood, he will make his Holy Spirit descend upon the Universe. And you, oh rebellious Spirits and Creatures of indignity! He will cast you into the deepest part of the [p. 30] Lake and the Abyss and he will place you in the filthy and impure dungeons, and will detain you with eternal chains of fire.

We command you to come forth straightaway, or if not, we command you by the authority of God, [regardless of] which degree, dignity or state that you are in, we deprive you of it, and relegate you to the Kingdom of Fire and Suffering, to stay there eternally tormented, we bind you, and lead you before us bound with chains of fire. Because of those things which come and go [through] our science [of magic], are flaming with fire and will burn and seize you: these things make the Universe tremble!"

If they still do not appear, let the Master then say: "I pray to you, Oh Angels of God, Celestial Spirits to come to my aide. Come, send the Signs of Heaven and be a witness before the Sovereign Lord of the disobedience of these wicked Spirits", and so continuing, he will do this stronger Conjuration having [first] traced these Characters in the Circle.





[p.31]

Very Powerful Conjurations

We are here once again and we conjure you by the Names and characters of Io, To. We command you by the Almighty and very powerful Name of God which is worthy of praise, admiration and grandeur, of glory, reverence and fear, and we order you to not delay in appearing, [making] no sound or clamour, but on the contrary, with great civility and courtesy, taking on a beautiful human appearance.

If they appear, then, let them see the Pentacles and say to them:

"Obey, Obey, here are the Signs and Names of the Creatures. Be calm and peaceful and obey all things that we will command of you."

They will speak straightaway as a friend to a friend, so enquire of their age (with your voice steady, confident and with energy) and all that you wish. If, however, they do not wish to come, let the Exorcist continue in this manner:

"Come, then, by the Holy Names of Del, Jah, Jap, Adonay, which are the Names of powerful God, great and terrible, who has formed the World with the breath of His mouth, which He supports with His Power, rules and governs and who has cast you into the shadow [p. 32] of death."

Conjuration

"We conjure and command you anew, with reverence and we exorcise you without let up, so that you with all your companions, will come to us agreeably, as we wish it to be so, in order to fulfil our will from time to time.

Behold the Names by which we exorcise you once more: Anay, Gétab, Negior, Texaminantet, and by those of Jona, Jenau, Buia, Thev; all the Names of which are written in Heaven in the letters characters of the Malachim [Alphabet],¹ that is to say, Language of the Angels.

¹ Such characters represent star constellations, and are also often used on talismans, as the photograph of the Solomonic talisman in Figure 2 clearly shows. See Skinner (2006), Table L49.

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Come from all the places where you are, leave the Mountains, the valleys, the rivers, streams, lakes, places and baths and all places in general, from which the powerful God will compel you, yourselves and the Prince of Darkness, to come into the Circle to complete and finish the Mystery of Mysteries"

The things thus having been completed, you will see the Spirits arrive in great haste with their Prince and Superiors. The Spirits of the First Order, in the manner of soldiers, armed with lances, shields and cuirass. Those of the Second Order, like Army Generals and for the third and last [Order], the King will appear heralded by melodic instruments and voices singing in harmony. Then the Exorcist, or the Master of the Art, at the arrival of the King, whom he will see crowned with a Diadem, [p. 33] should uncover the Sacred Pentacles and Talismans which he wears on his chest, and show them to the Prince, saying:

"Behold the Sacred Names by the power of which, it is necessary that all knees shall bend, by all things in Heaven, Hell, and on earth. Humble yourselves therefore beneath the Holy Hand of God!"

Then shall the king kneel and say, "What do you desire and why and to what end, with so many entreaties so unrelenting that you have brought us here from the [depths of the] Hells."

Let the Master with a serious and an authoritative face and voice, order him to pacify [himself] and calm down and to control the rest of his company. Let him [the Master] light the censer once more and let him take perfumes and throw them on the this fire to quieten the Spirits.¹ (Then, with the Pentacle covered, Heaven, Earth and the Sea, will all tremble [because of the nearness] of the Hells. Let him contemplate, and he will see astonishing wonders, impossible to relate, touching the affairs of the World and the science of sciences [magic].

All being completed, let the Master of the Art uncover the Pentacles and ask the king of the Spirits all that he would wish to know, and having obtained his wish, let him send him back in this manner:

"In the Name of the Eternal Adonay, or Everlasting God, let each of you return to your place, whence you came and let there be peace forever between yourselves and ourselves."²

Let him immediately recite the First Chapter of Genesis 3 in its entirety: Berashith

¹ Underlined in the original manuscript.

² The most important Licence to Depart.

³ The first three words of *Genesis* in Hebrew. The recitation of the first chapter of *Genesis* may be considered protective, but more importantly it forces the Master and his assistants to

Bara Elohim... "In the Beginning, God created [p. 34] the Heaven and the Earth, etc".

That being completed, they should leave the Circle in order, one after the other, beginning with the Master, then they should wash their faces with the exorcised water and one quarter of an hour later, remove their [ritual] clothes, and retire with the others.

Therefore, if you invite them [the spirits] to come one more time, and all the above Conjurations [still] being useless, write their Names on virgin parchment, light a fire with Rue, on which you will place Hypericon¹ and another bad smell, and throw on it the paper on which is written their Names and say in a loud voice.

Final Conjuration [of the Fire]

"Oh Fire, by that, which makes all the Universe tremble, I conjure Thee, torment these disobedient Spirits and may they feel your ardour forever!"

Which having been said, let the Master throw the aforementioned parchment onto the fire, saying:

"Be cursed, damned and eternally condemned, in a manner that you will find no respite, if you do not all obey without delay the commandments of he who makes all Creatures tremble and shake with terror. If you do not respect the Hidden names, which can turn aside the lightning bolts, which will destroy you and [p. 35] which I reveal to you; Aleph, Beth, Gimel, Daleth, He, Vau, [Zayin], Cheth, Teth, Yod, Kaph, Lamed, Mem, Nun, Samekh, Ayin, Peh, [Tzaddi, Qoph, Resh], Shin, Tau."²

Then without delay and with haste, they will arrive and cry out:

"Lord and our Prince, deliver us from this suffering!"

At this time, have near you an exorcised pen, parchment paper and ink as will be taught to you further down [in this chapter]. And on the paper you should write their Names. Then light the paper and throw it on the fire, scented with Benzoin and Olibanum³ blended with Storax to make a fumigation, this being done, then perfume the paper where the Names are

stay within the circle for a sufficient length of time for the spirits, and the effects attendant upon their manifestation, to disperse.

¹ St John's wort, well known as a *fuga Daemonum*, something that drives away demons.

² This is rather an anti-climax, revealing to the spirits the Hebrew alphabet. This has been restored, as the original is very mangled, for example 'Tzaddi, Qoph, Resh' is written as 'Jodyk'. ³ 'Benjoin et de l'Orpiment'. Orpiment is arsenic sulphide, a very dangerous and poisonous substance to throw on a fire in an enclosed space. It is possible that Olibanum was meant.

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written [with this mixture]. Then you will obtain from them [the spirits], what you will want, after which give them license to depart saying:

"By the virtue of these Sacred Pentacles and Talismans, and because you have been obedient to them, because you have given illumination to that which we have asked, smell the aroma of our perfumes, go in peace in the Name of the living God. But from now on, be ready [to come] at our commandment."

Then, taking the book of Virgin Parchment where all the aforementioned Conjurations are written, and compel the Demons to swear on this same Book, to come every time that they are called. This having been done, let him [the Master] cover the said Book with Sacred Seals and an amount of Silver, on which are engraved the Pentacles.

Such a book you may open on Sundays, and Thursdays, [p. 36] and the Spirits will come to Thy commands. But let it be done rather at night than by day, since these [Spirits] are animals of the shadows, which are ashamed of the day and who hate the light.



Of Talismans and Pentacles and how you must make them

But since we have made mention of Talismans and Pentacles, it is necessary for you to know that the whole Science of our Key depends upon the Operation, service and usage of the Pentacles.

He who would wish to do some working, through the medium of the Talismans or Pentacles and to be perfect in their [knowledge], he should observe that which is written below. He should be aware that the ineffable Names, which have been written on the Table of Moses with the Finger of God, can be found in these same Talismans. I have had them by divine revelation which an Angel had made to me and I protect them and preserve them for the benefit of humanity and for the preservation of the soul and body.

The Pentacles must be made on the Day and at the hour of Mercury, when the Moon is in an Air or Earth Sign ¹ and on a similar day with the Sun.² Look for a room that has been newly cleaned ³ in a lonely place, [which] you will enter with your [p. 37] companions. You will incense and perfume [the room] with the aromas and perfumes of the Art, but take care that the weather is clear and calm.⁴ You should have several prepared virgin parchment papers, as we will explain further down, and then you will write in golden, cinnabar and sky blue colours with an exorcised pen, as we will instruct you in due course. Being done, take a cloth of fine silk, as will be stated below, wrap the Talismans and immediately take a large earthenware vessel filled with [burning] charcoal, where you will have masculine incense, mastic, and aloes, all having been conjured ⁵ as shall be stated later. However, be clean, pure and washed as you will see in due course. You should in addition have the Sickle and the Knife of the Art, with which you will make a communal Circle and within it trace yet another Circle around the first, you will write the

¹ Taurus, Gemini, Virgo, Libra, Capricorm, Aquarius.

Presumably when the Sun is also in one of these signs.
 Blanchie, whitened or cleaned.

⁴ Also recommended by Agrippa.

⁵ Consecrated.

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Names of God in between the two Circles. However, you must have a vessel or pot made of earthenware in the above mentioned Circle, with lit charcoal and perfumes and fragrances prepared with the Pentacles and turning to face the Rising Sun,¹ you will hold the Pentacles over the incense and will say devotedly the following Psalms of our father David.

That is to say:

- 1. O Lord, Lord our God.
- 2. The Lord is my guide, etc.
- 3. God, My God, look upon me.
- 4. Blessed are those whose iniquities are, etc. [p. 38]
- 5. Have mercy, etc.
- 6. Bring to the Lord.
- 7. God give all judgment to the King, etc.
- 8. Behold, bless now the Lord, etc.²

After which you will say the following prayer:

"Oh Almighty Adonay, and most powerful Agla, most Holy $A\lambda \phi \alpha$ - $\Omega \mu \epsilon \gamma \alpha^3$ which is to say the Beginning and the End, who has set up all things in thy Wisdom, who hast chosen Abraham to be thy faithful servant and who has promised that from his seed, all the tribes of the Earth will be blessed, and be multiplied as the stars of Heaven; and who has appeared to thy Servant Moses as Fire in the middle of a Burning Bush, and who has made him march barefoot upon the sea, and who has given the law to His same Servant Moses on Mount Sinai; and who hast given these present Pentacles to Solomon, Thy Servant, for the preservation of the Soul and Body.

We beseech Thy Majesty most humbly, that they be consecrated by Thy Power and be prepared, in such a manner that they [the Pentacles] will obtain truth and strength against all Spirits, by Thee, Most Holy Adonay from whom the Kingdom and Empire will have no End!"

These things recited, you will perfume the Talismans with the sweet-smelling fragrances and scents, after which you will wrap them in a cloth of prepared silk and place them in a clean place, which you will be able to open when ever you wish; [p. 39] this place having been prepared as we will say hereafter. Enough may have been said touching and concerning the Solemn Conjuration of Spirits. We have said enough for the method of conjuring Spirits and to make them speak in our present Key. Now, I will instruct you in the preparation of experiments, and I will teach you how to work through them.

² Psalms viii., xxi., xxvii., xxix., xxxii., li., lxxii., cxxxiv.

¹ East.

 $^{^{3}}$ A- Ω , alpha to omega, the first and last letters of the Greek alphabet.



Concerning Workings for Stolen Goods and how they should be Performed

If you wish to find, my dear Son, some working [to recover] any property that has been stolen, you will do as is reported here below, and with the aid of God, you will find that which has been taken away. You should perform this working at the hour and day stated above. However, before beginning, you should say this Prayer:

Prayer

"Oh Thou, Lord God, whose Holy Names multiply infinitely: Athal, Ech, Nghetion, Asser, Malach, Bassàmàyon, Vetes, San, Amalachia, Semaugan, Assamon, Herbac, Adonay, Elohim, Emoym, Abramae, [p. 40] Archadia, Datraou, Lematiel, Eyia, Amserator, Urenia, Muchia, Daneo, Damo, Zuchiel, Deal, Emor, Egent, Gemas, who hast made the Heaven and the Earth, who hast measured it with the palm of Thy holy hand, who is seated upon the Cherubim and Seraphim and in the Heavens where [human] Understanding may not come in any manner, Oh thou, who hast made everything by thy Ministry, in whose sight are the Animals who have six wings, of which there are four, who are [winged like] birds, saying incessantly: 'Qadosh, Adonay, Zenard, Heavens and the Earth are full of thy Majesty', Lord God, who hast chased Adam from the Earthly paradise and who hast established the Cherab² to guard the Tree of Life. For Thou art the Lord who alone makes wonders. Show me Thy mercy, by the holy City of Jerusalem and by thy Adorable Name, which is Jod, He, Vav, Hetz.³ Give to me the strength to arrive at the end of this Operation. By Thee who art, and who wilt be, until the end of the Ages."

¹ Ezechiel's 'Living Creatures'.

² Cherubim.

³ This should be Yod, He, Vav, He. This is an interesting mistake, as Cheth \(\pi \) and He \(\pi \) are easily confused in Hebrew, but not so easily mixed up in their transliterated French form. This suggests that this manuscript really came from a Hebrew original.

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Conjuration

"Oh You Spirits [which we] conjured beforehand, follow your promise, appear, and show us the thing which we seek."

They will show you the person who has stolen from you. However, consider that all things have been prepared according to what has been laid down in the different chapters. For if you are missing any [thing], [p. 41] it would not be possible to perform any working. Let the Master and his companions therefore be vigilant and not omit anything, if they wish to [successfully] reach the end.

End of the First Book of the Clavicle or Key of Solomon, King of the Hebrews, and Son of David

Supplementary Chapters of this Book which appear in other manuscripts

[p. 105]

Chapter 10

Of the Experiment of Invisibility, and how it should be Performed 1

If you wish to perform the experiment of invisibility, you should perform it as has been contained in the same operation. If you observe the day and hour to it, you should perform it as stated in the relevant chapters. But if you don't observe the day [p. 106] and hour that has been indicated in that chapter, then you should follow the instructions in the chapter that precedes that one. If you need to write during the experiment, you should perform the experiment as written later on in its relevant chapter with paper, pen and ink or blood. But if it needs to be done by invocation, you should say the following before the Conjuration with devotion in your heart:

"Saboles, Habaron, Eloy, Elimygit, Gebeloy, Semiticon, Metinolih, Sabanitera, Nerombel, Calemite, Daluti, Timaguel, Villaguel, Tevemes, Sene, Jereté, Baruchaba, Athonaval, Barachaba, Eraticum. By the One, through whom you have the authority and the power over men, you will finish this work, that you may go and remain invisible."

And if you need to draw a circle for this operation, you should do as has been prescribed in the chapter [p. 107] concerning Circles. If you need to write out symbols, etc., you should follow the method that is given in the relevant chapters.

When you have prepared in this way, there is an appropriate Conjuration that you need to say, otherwise you should recite the Conjuration that follows these words and add:

"Oh thou Almiras, Master of Invisibility with thy Ministers, Chorus, Mayton, Matagix, Ebyros, Diomidis, Uguemenos, Abadem, Periberim, Tangialem, Trensidem, Saccantos, Abeloy, Bored, Bellamia, Castormy, Detel. I conjure you by Him who maketh the Heaven and the Earth tremble, who are seated upon the throne of His Majesty, that this operation may be completed in perfection according to my intent and strength, that I may be invisible at whatever hour is pleasing to me."

"I conjure thee anew Almiras, Lord of Invisibility, [p. 108] thou and thy Ministers, by Him through whom all things liveth and by Saturiel, Arthiel, Daniel, Beniel, Asseme, that thou mayest come hither forthwith with all thy Ministers and achieve this operation, as thou knowest, that it ought to be completed and that through the same operation thou wilt render me invisible, so that no

¹ Taken from Kings MS 288. Also appears in Mathers (1909) Book I, Chapter X, with some differences in the barbaric names.

person may see me."

In order to perform the operation just mentioned, you will need to prepare all these things with the required care and diligence and place all the general and particular solemnities contained in the experiments, into your works and with almost all the conditions contained in the First and in the Second Book. You should recite the Conjurations for the same rituals that have been applied and adapted [to this outcome] with all the solemnities outlined in the relevant chapters.

[p. 109] Then you should be able to perform the experiment safely and in this way you shall find it to be a genuine experiment.

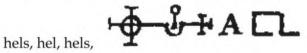
But on the other hand, if you omit anything or if you make a mistake, you'll never be able to accomplish what you are intending to do. To draw a parallel, you will not be able to enter a town through its walls, but will enter [more easily] through its gates.

How To Render Oneself Invisible.1

Make a small image of yellow wax, in the form of a man, in the month of January, and in the day and hour of Saturn, and at that time write with a needle above the crown of its head and upon its skull which thou shalt have adroitly raised, the character following:



After which thou shalt replace the [top of the] skull in its proper position. Thou shalt then write upon a small strip of the skin of a frog or toad which thou shalt have killed, the following words and characters:



Thou shalt then go and suspend the said figure by one of thy hairs from the vault of a cavern at the hour of midnight, and perfuming it with the proper incense thou shalt say:-

"Metatron, Melekh, Beroth, Noth, Venibbeth, Mach, and all ye, I conjure thee O Figure of wax, by the Living God, that by the virtue of these Characters and words, thou render me invisible, wherever I may bear thee with me. Amen."

And after having censed it anew, thou shalt bury it in the same place in a small deal box, and every time that thou wishest to pass or enter into any place without being seen, thou shalt say these words, bearing the aforesaid figure in thy left pocket:--

"Come unto me and never quit me whithersoever I shall go."

Afterwards thou shalt take it carefully back unto the before-mentioned place and cover it with earth until thou shalt need it again.

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¹ An alternative method drawn from Lansdowne MS 1203, which also appears in Mathers (1909), Book I, Chapter X.

Concerning the Operation of Love and the way it is Performed 1

Every time you come to perform operations or rituals for love, in order to attract good favour and obtain a male or female, the Master of the operation should be well instructed in what has been prescribed in the chapter dealing with [the comportment of] the Exorcist. With that taken for granted, when you undertake the specified [p. 110] operation, you should perform everything exactly as written and with care, especially those things which you need to do. If you don't take notice of the day or hour, then you need to refer back to the chapter that deals with that subject.

If you need to use a wax image in your operation, or an image [made] of some other material, then you should go ahead using the indications in the chapter concerning Wax. When you have done this and finished preparing the wax [figure], you should pronounce the following words:

"Noga, Jes, Astropalem, Asmo, Cocau, Sabée, Desaboday, Jerim, Emus, Levaria, Neurim, Babus, Sator, Jihi, Pirus, Theut, Vereset, Lamstararod, Iadonay, Erisset, Viloporas, Tamis, Astropiel, Luon, Noaphoras, Latistem, Omoras, Epinamas, Jephormi, Peronias, Sonotrabas, Berlorim, Inopeson, [p. 111] Necopolitas, Usion, Arvas, Cudos, Moas, Sophina, Amos, Trator, Soma, Inora, Jesil, Abigrabeni, Inavis, Asartim, Atenavim, Daravisies, Arasmali, Egeri, Artabael, Beliah, Boncifath, Otau, Aravi, Zeuper, Meidor, Ariel, Zeviet, Arinalatisten, Belpher, Emalsood, Agalaton, Ton, El, Platerion, Selateuk, Pusmator, Turons, Nostrasil, Thuri, Meavel, Genitu, Serpora, Coribom, Tugam, Asenide, Kalemi, Zucmeni, Ermona, Coeglarth, Templator, Amnator, Accusator.

I conjure you, all you Ministers of Love and of Fornication, by the One who compels all the days, that you consecrate and affirm this Wax [image] here present as much as is necessary in order to obtain my will through the virtue and power of the most holy Saint Adonay, who remains eternally throughout all Ages. Amen."

[p. 112] When you have done all this, you should first make an image, as has been prescribed for this operation. If you need to write on the image, then you must do so with the quill pen and with quality ink, which will be described in due course. You should perfume the said image in the way that we shall discuss also in due course. If there are any other solemnities that need to be observed, content yourself with what we have mentioned about them in their appropriate chapters. If you need to perform some invocation over the said image, then perform it according to the particular method for this operation.

¹ Taken from Kings MS 288. This chapter does not appears in Mathers.

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At the end of the Conjuration, you should do the perfuming and censing, which we have already mentioned in the chapter concerning perfumes.

While holding the image over the perfume, say the following words, or something similar:

"Oh Eastern Asmodée, most shining, most excellent King, who reigns and who hath the command in Eastern Regions, [p. 113] whose Kingdom hath had commencement [at the beginning of] the World and [which] will endure until the end of the Ages.

Oh Thou Paimon, King most glorious, who holds powerful dominion in the Western Regions of the Heavens.

Oh Thou Egym,¹ King most strong, whose Kingdom and Empire reaches into the cold regions of the North.

O Thou Amaymon, King most noble, who holds sway over the regions of the South, I invoke you all with power and I pray to you with the authority of the One who spoke and who hath made all, and who, with one sole word gave birth to the word [world] and whom all Creatures obey. By the Seat of his Majesty, by which He hath created the Ages before the permanent Ages, who is described with four letters, Jod, Hé, Vau, Hé, and by all the Talismans and their virtues, and by the great and august names of the Creator, that you may consecrate the image here present [p. 114] as it is fit and meet to do so and may you create it so that it may obtain and impel N.N. whom we also desire by the most holy name of Adonay, whose virtue hath no beginning and will have no end."

After this, do the special conjuration for this operation again. If the woman arrives by this time, then all is well. But if she does not come, place the image beneath the pillow of her bed, making sure to conceal it and before three days are done or on the third day, you should see some wondrous and amazing things in regards to this woman, who will immediately come to be near you or will send a message or an envoy [to you] and in this way, you will complete the matters stated above satisfactorily. Iron chains will not be able to deter her and prevent her from coming to you!

[p. 115] But if you use any metallic material to depict or engrave an image, engrave and mould it on lead or tin, but then you need to write and engrave all the names, as has been stated previously. But if you need to write down the operation or depict any symbols, or if there are any names that need to be inscribed, then you need to write, depict or inscribe using the paper with the quill pen, which has been described in their appropriate place. If you need to note the hours, then you need to first refer back to the chapters dealing with the hours.

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¹ Usually spelled Egyn.

Then you should perform all the solemnities required for such cases, as has been prescribed in the proper chapters from the First and Second Books.

But if you perform the [alternative] operation, in which you need to touch the lover or even touch some writing, letter or similar [thing], which are [then] placed under the threshold or steps of the front door or placed in some other place, where the person [p. 116] is sure to pass over it, or if you perform any other kind of similar operation in nature and condition, where you need to use 'seasoned' powder to throw over her, or put into something, which you give her to eat, then you will have to take note of all the requisite solemnities, especially in regards to the hours, the weather, the materials and the instruments, as has been stated in the relevant chapters; afterwards you need to perform all the solemnities and other necessary things over the powder, which you should then throw over her or which you put in something for her to eat. And then after this, say the following Prayer:

"In whatever region of the world that you may be and by whatever name you are called, I conjure you and exorcise you, oh Dæmons, who have the power to overthrow the hearts of men and women, by the One who hath created you from naught, that you may come forthwith and without delay this night in person, in order to deal with this [p. 117] matter and may you consecrate this secret powder for as much as is necessary to give it the power and the virtue to constrain and compel all the males and females that I would desire to love me, and to inspire love in them for me."

You then need to work this operation as has been stated in the appropriate article. The symbols, the figures and the images are formed, engraved or imprinted on wax or on other materials, the following Conjuration should then be said over the items mentioned:

"I conjure you Anael, Donguel, Teliel, Princes of Love and all your Ministers, such that they may be, who have the power to fire men and women with passion, and to excite and ignite them with the fire of love. I conjure you, I say, by the One who is seated upon the Seraphim and upon the Cherubim, looking into [p. 118] the abyss and making the World tremble and to whom all Creatures obey, so that you may command with force these symbols, figures or images and that you may consecrate them in a manner that the person to whom I shall give them, or whom I will make walk over them, may conceive such a love in her heart that she may love me without difficulty, cherish me, have hope in me and burn with love for me, without worrying who I might be and may all her thoughts and peace of mind be of me."

Then bury and conceal this operation at a crossroad, at the centre point of the junction of the four roads, and then you should do as has been prescribed in the appropriate chapter, and you should see your intention come to fruition.

[p. 119]

Chapter 12

Concerning the Operation or Work of the Apple 1

When you wish to perform the Operation or Work of the Apple, you should prepare it during the hour and [during good] weather that has been prescribed in the relevant chapter. The apple needs to be well formed and without blemish and all that I say here concerning the apple is equally valid for all sorts of fruits, such as pear, peach, etc.

You should therefore take this fruit in your hand and take it to a secret location. Before each time you pick it from the tree, sprinkle it with exorcised and consecrated water, such as we have dealt with in the chapter concerning water, and when you have removed it from the tree perfume it with scents, perfumes and suffumigations of the Art in that secret place and continue by saying the following Conjuration:

[p. 120] "Lord God almighty, who hath formed the Earth and who hath wondrously formed Eve from the rib of Adam, who having given the fruit to him to eat, made him sin, make it also so that he or she who will eat of this fruit or will touch it, will do and execute my various desires.

I conjure thee, fruit of apple, by the One who hath created thee and by the Holy Names of El, Elohym, Elohu, Eheye and by those three princes of the Angels of Paradise, Michael, Gabriel, Raphael and by all the Choirs and Hosts of Angels.

I conjure thee also by the virtue of God and his ineffable Names, that is to say: Jod, Hé, Vau, Hé, Agla, Primaton, Saday, Jah, Jah, Jah, El and Entoph,² who hath created all things and the Ages from the beginning of the Ages, make it so that he or she who will eat of, or touch, this fruit will have no peace and no repose until [p. 121] he or she hath wholly fulfilled my will."

If you have to write anything on the apple or any other fruit, write it with the quill of the Art and at the requisite hour as it has been stated in its place, and say the following prayer or Conjuration over the apple.

"I conjure thee also, oh fruit by Cheodor, Cosma and Binas ³ and by the names of the Six Sephiroth as also by all the Dæmons of the Infernal lair, that he or she to whom I will give thee, show thee, or make touch thee, may burn with fire, with love, for me and that he or she may have no peace nor repose,

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¹ Taken from Kings MS 288. This Chapter does not appears in Mathers.

² Maybe 'En Soph', that which came before the manifestation of the Sephiroth.

³ This is clearly a corruption of the Supernal Triad of the Tree of Life: Kether, Chokmah and Binah. The six Sephiroth are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

until he or she has entirely accomplished my desires."

You can perform other rituals for love with a picture or representation of the face or eyes of a woman.

When you do perform similar experiments, also take the hours and the weather into [p. 122] consideration. If you observe everything that has been prescribed, you should see that the operations are effective through their results.

[p. 122]

Chapter 13

Concerning the Operation for Love in Dreams and how you should Practice 1

If you wish to enjoy a person of either sex in a dream, perform the rituals at the hours indicated in the Second Book before you do any conjuration. In order to work in dreams therefore, you should make sure that the sky is calm and that there are no dark clouds and that the air is clear so that you can meditate in your room or office from where you will be able to see the stars, the heavenly bodies or the Moon, if she is lit up at that time, and say the following Names in your heart, or in a low voice:

[p. 123] "Agla, Jod, Hé, Vau, Hé, Jah, Jah, Jah, Vah, Vah, Vah, Jah, Jah, Jah, Lanistarod, Adonay, Elohemo, At....soe, Lance, Ulbanens, Gasgolano."

"Holy and almighty Lord and Father, who hast created all things, who knowest the heart of men and of women through thy most holy names as mentioned above, illuminate the heart and spirit of N. so that he or she may cherish me with an equal love with which I love her, so that she may accomplish my will entirely, just as I am ready to do thine, and as I shall carry this image to bed with me, may she dream of being with me and imagine that she holds me pleasantly and truly in her arms."

When you want to work using this operation, place this image under your pillow and say the aforementioned conjuration three times and you should see the result, making sure that [p. 124] you have first performed all the solemnities indicated in the first chapter of the Second Book.

² Unintelligible name.

¹ Taken from Kings MS 288. This Chapter does not appear in Mathers.

Operation and Rituals for stirring up Hatred and the Destruction of Enemies 1

The Operations for hatred and the destruction of enemies or others, can be performed in several ways, taking note of each particular operation carefully and faithfully. If for some reason you are using an image made from wax or some other kind of material, and the day and hour happens not to be indicated for them, then you should immediately refer back to the chapters regarding hours. Then make and prepare this image in the appropriate way and manner and in order. Then use the appropriate perfume and suffumigations of the Art [p. 125] and if you need to write on the mentioned image, write according to the Art and afterwards say the following words over the image:

"Usor, Dilapidator, Tentator, Samniator, Devorator, Corrosor et Seductor, you, say I, I conjure you all with your Ministers and Companions, I constrain and compel you and command you, that whatever you do, you do so willingly and that you consecrate this in the Name of N.N. etc."

You should name the persons so that they hate each other strongly as never before and so they will never be able to tolerate one another.

You should then place the image in some censed location with some foul smelling and stinking scent, principally of [the] aspects of Mars, such as sulphur, asafoetida, etc. It is important that these stinking scents remain in place for one night. Afterwards, you should bury the image as has been said in the appropriate operation while making note of the [p. 126] appropriate hour and weather.

If it is a case of having to perform the operation with symbols or with names, or touching magnets, or by words or anything else, the observation of the days and hours is really important for it, as has been prescribed in its relevant chapters. If you need to observe and prepare anything for the operation, then it needs to be done as has been indicated in the Second Book.

But if you need to give something to someone to eat, during the operation, then you also need to take the appropriate days and hours into consideration, as it has been said before in the chapter concerning the hours. When you have prepared all these things, say over them:

"Where are you, Consumator, Usor, Lapidator, Diversator, Tentator, Seminator, Discordiæ? Where are you, you others, who cause hatred, who sow the seeds

¹ Taken from Kings MS 288. This Chapter does not appear in Mathers.

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of discord and [p. 127] strife, and do not desire anything other than enmity, quarrels and disputes. I conjure you by the One who hath created you and who hath commanded you to this ministry so that you may perform and practice such deeds. I conjure you with insistence and once more, that you make it that he or she, who will eat of this thing, or will touch it in some way, may he or she never come to any good or perfect union nor be reconciled."

After that, you should give a piece of it to the lovers or to whomever you would wish [to inflict dissention upon] at the hour of Saturn or Mars, and in time, all that you wish for will come to pass.

How to prepare Operations of Trickery, Mockery, Invisibility and Deception ¹

You can perform the rituals for trickery, mockery and deceptions in several ways. Whenever you wish to practice these rituals on someone, observe the day and hour, as we have mentioned, and it is important to write down all your operation as we have prescribed in its relevant chapter. If you need to write any symbols or words, do so on virgin paper, of which we will talk about further on. As for the ink, if it has not been prescribed in the operation, then you need to use blood from bats or 'winged rats' [p. 129] with the pen or quill of the Art. But before you do it and write the symbols or the names, occasionally refer back to all the things that have been indicated in their relevant chapters and when you have executed them in this manner, you should have a workable operation before you, and then you should pronounce the following words above them in a low voice:

"Abbac, Abdac, Istac, Audac, Castrac, Coac, Suses, Tristator, Derisor, Detestator, Incantator, come hither you Berlandiers who love the days and the places, where all sorts of mockeries and deceptions take place. And you who make things disappear and make them invisible, come and deceive those who look at these things, so that they be tricked, and that it seems to them to see always what they do not see and hear that which they do not hear, [p. 130] may their senses be deceived and may they see that which is not true.

Therefore, come and stay and consecrate this enchantment, because God the almighty Lord has destined you for such things."

After you have completed this operation or operation which you have prepared in this manner, during the hour and under the weather conditions that have been demonstrated and instructed, then the aforementioned words "Abbac etc." need to be written with the pen, which is prescribed here and if you do need to do the operation without writing down in any way, which may happen, you should always say the abovementioned words "Abbac etc." and you need to repeat them as written above.

If you practice these things in this way, then you will bring about the desired effect of your rituals and operations, through whose means you will easily be able to deceive people's senses.²

² This is effectively an operation of enchantment.

¹ From Kings MS 288. Also in other manuscripts, and in Mathers (1909), Book I, Chapter XVI.

[p.131]

Chapter 16

How to prepare Extraordinary Experiments and Operations ¹

In the preceding chapters we have spoken about common operations and rituals, which people have been accustomed to practice and to make work, and we see very well that we have given enough information about them for you to perform them to perfection. In this chapter we now need to talk about extraordinary rites and rituals, which can also be performed in several ways. For example, how to tie up *aiguillettes*, how to prevent men from having any business, or enjoy knowing their wives carnally. The rituals for union and harmony and such similar things, which women were used to making use of, [but] with no solemnity nor ceremony, and who [p. 132] occasionally succeed and arrived at their intention, was due to their great faith, which they applied whenever they practiced them. Because their faith is sufficient and surplus during such occasions, they have no need of solemnities or ceremonies.

Nevertheless, anyone who wishes to practice rituals and operations such as these, needs to observe the days and the hours as has been said in the relevant chapter and with virgin paper and other necessary and prepared things, as has also been prescribed in their appropriate chapters. When you have prepared one such experiment, hold it in front of you and say:

"God, who hath made all things and who hath given us the knowledge to know good and evil, by thy holy name and by these holy names, Jod, Jah, Vau, Dalos, Taphor, Sapajor, Incor, Amator, Creator, make it so, [p. 133] Oh Lord that this experiment in my hands may be found true by thy holy seat, Adonay, from whom the Kingdom and the Authority endures eternally unto all the Ages, Amen."

When this has been said, perform the experiment, while making sure that it is during the appropriate hour, and perfume and cense as has been prescribed below in its relevant chapter, sprinkling it with exorcised water and performing all the ceremonies and solemnities as has been stated in the Second Book.

¹ From Kings MS 288. Also appears in less detail in Mathers (1909), Book I, Chapter XVII.

² Aiguillettes were originally uniform braided cords, and derive from the shoulder decoration worn by standard bearers in the French Imperial Army under Napoleon. The implication may be that this operation can prevent them securing any military rank.

Concerning the Holy Pentacles, Talismans or Medallions and their Material ¹

The medallions, Pentacles or Talismans, which can terrify spirits and reduce them to a state of obedience, have besides this quality, other wonderful and admirable qualities. If you invoke the Spirits in conformity with these Pentacles, they will obey with no reluctance and after seeing them and realising what they are, they will be surprised by them and they will fear them and you will see them so surprised from fear and from terror, that there will not be a single one of them who will be able to go against your will. They are also very useful against all the dangers from the elements of Earth, Air, Water and Fire [p. 135] and against poison that you have drunk, against all sorts of diseases and needs, against knotting of aiguillettes and against all spells and witchcraft. Against all terror and fear and wherever you find yourself armed, you will be safe during all the days of your life.

You can acquire grace and benevolence from men and women through them, fire will be extinguished, water will cease to flow and all creatures will fear the sight of the names that are written on them, and they will obey them through fear.

These Pentacles are ordinarily made with the metal most appropriate to the Planet and for the time being it is not necessary to note the rule for colours. But they need to be engraved with the instrument of the Art during the days and hours corresponding to the relevant Planet.

Saturn rules lead, Jupiter tin, Mars iron, the Sun gold, Venus copper, Mercury a mixture of metals and the Moon silver.

[p. 136] However, you can also make them with exorcised virgin paper, but you need to write using the colours corresponding to each Planet, with everything corresponding to what we have said in the appropriate chapters, making sure that the Pentacles are in harmony with their related Planets.

This is why h [Saturn] takes the colour black as its colour. 2 [Jupiter] rules over sky blue. $_3$ [Mars] over red. $_4$ [Sun] over gold or the yellow colour of lemon. $_4$ [Venus] over green. $_4$ [Mercury] over mixed colours. $_4$ [Moon] over silver or the colour of silvery earth.

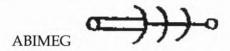
The material must be virgin in nature that has never been used, or if it is one of the metals, it should at least be purified with fire.

As far as the size of the Pentacles is concerned, this is arbitrary, provided that they have been made in accordance with the rules and with the required solemnities, as has been prescribed.

¹ From Kings MS 288. Also appears in Mathers (1909), Book I, Chapter XVIII.

To Hinder a Sportsman from Killing any Game 1

Take a stick of green elder, from the two ends of which thou shalt clean out the pith. In each end place a strip of parchment of hare-skin, having written thereon with the blood of a black hen the following character and word:



Having made two of these slips, place one in each end of the stick and close the apertures up with pith, afterwards on a Friday in the month of February thou shalt fumigate the aforesaid stick with suitable incense thrice in the air, and having taken it thence thou shalt bury it in the earth under an elder-tree. Afterwards thou shalt expose it in the pathway by which the sportsman will pass, and once he has passed by it, he need not hope to kill any game during that day. If thou shalt wish a second time to lay a spell upon him in like manner, thou needest but to expose the stick again in his path; but take care to bury it again in the earth under an elder tree, so as to be able to take it from thence each time that thou shalt have need of it; and to take it up each time as soon as the Sportsman shall have passed.

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¹ Mathers (1909) Book I, Chapter XI, taken from Lansdowne MS 1203.

How to Make the Magic Garters ¹

Take enough of the skin of a stag to make two hollow tubular Garters, but before stitching them up thou shalt write on the side of the skin which was next [to] the flesh the words and characters

DUROSA OF FLOODOM3A3.

With the blood of a hare killed on the 25th of June,² and having filled the said Garters with green mugwort gathered also on the 25th June before sunrise, thou shalt put in the two ends of each the eye of the fish called barbell; and when thou shalt wish to use them thou shalt get up before sunrise and wash them in a brook of running water, and place them one on each leg above the knee. After this thou shalt take a short rod of holm-oak cut on the same 25th of June, turn in the direction thou wishest to go, write upon the ground the name of the place, and commencing thy journey thou wilt find it accomplished in a few days, and without fatigue. When thou wishest to stop thou hast only to say Amech and beat the air with the aforesaid wand, and incontinently³ thou shalt be on firm ground.

³ At once.

¹ Mathers (1909) Book I, Chapter XII, taken from Lansdowne MS 1203.

² The day after St. John the Baptist's Day.

How to make the Magic Carpet proper for Interrogating the Intelligences, so as to obtain an Answer regarding whatsoever Matter one may Wish to Learn ¹

Make a Carpet of white and new wool, and when the Moon shall be at her full, in the Sign of Capricorn and in the hour of the Sun, thou shalt go into the country away from any habitation of man, in a place free from all impurity, and shalt spread out thy Carpet so that one of its points shall be towards the east, and another towards the west, and having made a Circle without it and enclosing it, thou shalt remain within [it] upon the point towards the east, and holding thy wand in the air for every operation, thou shalt call upon Michael,² towards the north upon Raphael, towards the west upon Gabriel, and towards the south upon Muriel. After this thou shalt return unto the point of the East and devoutly invoke the Great Name AGLA, and take this point of the Carpet in thy left hand; turning then towards the North thou shalt do the same, and so continuing to the other points of the Carpet, thou shalt raise them so that they touch not the ground, and holding them up thus, and turning anew towards the East thou shalt say with great veneration the following Prayer:--

Prayer

"AGLA, AGLA, AGLA, AGLA; O God Almighty Who art the Life of the Universe and Who rulest over the four divisions of its vast form by the strength and virtue of the Four Letters of Thy Holy Name Tetragrammaton, Yod, He, Vau, He, bless in Thy Name this covering which I hold as Thou hast blessed the Mantle of Elijah in the hands of Elisha, so that being covered by Thy Wings, nothing may be able to injure me, even as it is said:- 'He shall hide thee under His Wings and beneath His feathers shall thou trust, His truth shall be thy shield and buckler."

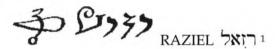
After this thou shalt fold it up, saying these words following:-

¹ Mathers (1909) Book I, Chapter XIII, taken from from Lansdowne MS 1203.

² Mathers comments: "I have usually found Michael attributed to the South; Raphael to the East; Gabriel to the West; and Auriel to the North. Likewise I think the operator should turn following the course of the Sun, and not contrariwise as in the text." His comment follows the order of the Golden Dawn Lesser Banishing Ritual of the Pentagram. These four archangels are usually mapped onto the lower Sephiroth of the Tree of Life as Michael to Tiphareth; Raphael to Hod; Gabriel to Yesod; and Auriel to Netzach.

"Recabustira, Cabustira, Bustira, Tira Ra, A"; and shall keep it carefully to serve thee at need.

When thou shalt be desirous to make thine interrogations, choose the night of full or of new moon, and from midnight until daybreak. Thou shalt transport thyself unto the appointed spot if it be for the purpose of discovering a treasure; if not, any place will serve provided it be clean and pure. Having had the precaution on the preceding evening to write upon a slip of virgin parchment coloured azure-blue, with a pen made from the feather of a dove, this Character and Name:



taking thy carpet, thou shalt cover thy head and body therewith, and taking the censer, with new fire therein, thou shalt place it in or upon the proper place, and cast thereon some incense. Then shalt thou prostrate thyself upon the ground, with thy face towards the earth, before the incense beginneth to fume, keeping the fire of the same beneath the carpet, holding thy wand upright, against which to rest thy chin; thou shalt hold with thy right hand the aforesaid strip of parchment against thy forehead, and thou shalt say the following words:-

"Vegale, Hamicata, Umsa, Terata, Yeh, Dah, Ma, Baxasoxa, Un, Horah, Himesere; O God the Vast One send unto me the Inspiration of Thy Light, make me to discover the secret thing which I ask of Thee, whatsoever such or such a thing may be, make me to search it out by the aid of Thy holy Ministers Raziel, Tzaphniel, Matmoniel; Lo, Thou hast desired truth in the young, and in the hidden thing shalt Thou make me know wisdom. Recabustira, Cabustira, Bustira, Tira, Ra, A, Karkahita, Kahita, Hita, Ta."

And thou shalt hear distinctly the answer which thou shalt have sought.

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¹ Only the seal on the left should be used with the reconstructed Hebrew. In practice, omit what appears to be three mangled Hebrew letters in the middle.

How to Render thyself Master of a Treasure Possessed by the Spirits 1

The Earth being inhabited, as I have before said unto thee, by a great number of Celestial Beings and Spirits, who by their subtilty and prevision know the places wherein treasures are hidden, and seeing that it often happeneth that those men who undertake a search for these said treasures are molested and sometimes put to death by the aforesaid Spirits, which are called Gnomes; which, however, is not done through the Avarice of these said Gnomes, a Spirit being incapable of possessing anything, having no material senses wherewith to bring it into use, but because these Spirits, who are enemies of the passions, are equally so of Avarice, unto which men are so much inclined; and foreseeing the evil ends for which these treasures will be employed have some interest and aim in maintaining the earth in its condition of price and value,2 seeing that they are its inhabitants, and when they slightly disturb the workers in such kind of treasures, it is a warning which they give them to cease from the work, and if it happen that the greedy importunity of the aforesaid workers oblige them to continue, notwithstanding the aforesaid warnings, the Spirits, irritated by their despising the same, frequently put the workmen to death. But know, O my Son, that from the time that thou shalt have the good fortune to be familiar with such kinds of Spirits, and that thou shalt be able by means of what I have taught thee to make them submit unto thine orders, they will be happy to give thee, and to make thee partaker in that which they uselessly possess, provided that thine object and end shall be to make a good use thereof.

The Manner Of Performing The Operation

On a Sunday before sunrise, between the 10th of July and the 20th of August, when the moon is in the Sign of the Lion, thou shalt go unto the place where thou shalt know either by interrogation of the Intelligences, or otherwise, that there is a treasure; there thou shalt describe a Circle of sufficient size with the Sword of Magic Art wherein to open up the earth, as the nature of the ground will allow; thrice during the day shalt thou cense it with the incense proper for the day, after which being clothed in the raiment proper for the Operation thou shalt suspend in some way by a machine immediately above the opening a lamp, whose oil should be mingled with the fat of a man who has

² This may originally have been 'peace and value'.

¹ Mathers (1909) Book I, Chapter XIV, taken from from Lansdowne MS 1203.

died in the month of July, and the wick being made from the cloth wherein he has been buried. Having kindled this with fresh fire, thou shalt fortify the workmen with a girdle of the skin of a goat newly slain, whereon shall be written with the blood of the dead man from whom thou shalt have taken the fat these words and characters:



and thou shalt set them to work in safety, warning them not to be at all disturbed at the Spectres which they will see, but to work away boldly. In case they cannot finish the work in a single day, every time they shall have to leave it thou shalt cause them to put a covering of wood over the opening, and above the covering about six inches of earth; and thus shalt thou continue unto the end, being all the time present in the raiment of the Art, and with the Magic Sword, during the operation. After which thou shalt repeat this prayer:-

Prayer

"Adonai, Elohim, El, Eheieh Asher Eheieh, Prince of Princes, Existence of Existences, have mercy upon me, and cast Thine eyes upon Thy Servant (N.), who invokes Thee most devotedly, and supplicates Thee by Thy Holy and tremendous Name Tetragrammaton to be propitious, and to order Thine Angels and Spirits to come and take up their abode in this place; O ye Angels and Spirits of the Stars, O all ye Angels and Elementary Spirits, O all ye Spirits present before the Face of God, I the Minister and faithful Servant of the Most High conjure ye, let God himself, the Existence of Existences, conjure ye to come and be present at this Operation, I, the Servant of God, most humbly entreat ye. Amen."

Having then caused the workmen to fill in the hole, thou shalt license the Spirits to depart, thanking them for the favour they have shown unto thee, and saying:--

The License To Depart

"O ye good and happy Spirits, we thank ye for the benefits which we have just received from your liberal bounty; depart ye in peace to govern the Element which God hath destined for your habitation. Amen."

Of the Experiment of Seeking Favour and Love 1

IF thou wishest to perform the Experiment of seeking favour and love, observe in what manner the Experiment is to be carried out, and if it be dependent upon the day and the hour, perform it in the day and the hour required, as thou wilt find it in the chapter concerning the hours; and if the Experiment be one that requireth writing, thou shalt write as it is said in the chapter concerning the same; and if it be with penal bonds, pacts, and fumigations, then thou shalt cense with a fit perfume as is said in the chapter concerning suffumigations; and if it be necessary to sprinkle it with water and hyssop, then let it be done as in the chapter concerning the same; similarly if such Experiment require Characters, names, or the like, let such names be written as the chapter concerning the writing of characters, and place the same in a clean place as hath been said. Then thou shalt repeat over it the following Oration:-

The Oration

"O Adonai, most Holy, Most Righteous, and most Mighty God, Who hast made all things through Thy Mercy and Righteousness wherewith Thou art filled, grant unto us that we may be found worthy that this Experiment may be found consecrated and perfect, so that the Light may issue from Thy Most Holy Seat, O Adonai, which may obtain for us favour and love. Amen."

This being said, thou shalt place it in clean silk, and bury it for a day and a night at the junction of a crossroad; and whensoever thou wishest to obtain any grace or favour from any [person], take it, having first properly consecrated it according to the rule, and place it in thy right hand, and seek thou what thou wilt, and it shall not be denied thee. But if thou doest not the Experiment carefully and rightly, assuredly thou shalt not succeed in any manner.

For obtaining grace and love write down the following words:-

"Sator, Arepo, Tenet, Opera, Rotas, Iah, Iah, Iah, Enam, Iah, Iah, Iah, Kether, Chokmah, Binah, Gedulah, Geburah, Tiphereth, Netzach, Hod, Yesod, Malkuth, Abraham, Isaac, Jacob, Shadrach, Meshach, Abednego, be ye all present in my aid and for whatsoever I shall desire to obtain."

Which words being properly written as above, thou shalt also find thy desire brought to pass.

¹ Mathers (1909) Book I, Chapter XV, taken from Additional MS 10862.

End of the Supplementary Chapters Of the First Book



TITE

SECOND,

DE LA CLAVICULE DE SALOMON.

CHAPITRE I.

A Quelle heure après la préparation de toutes cho ses, on doit donner la perfection à l'exercice.





N a universellement et généralement traité des jours et des heures dans le premier Livre; il faut maintenant voir spécialement à quelle heure on doit donner l'accomplissement et la perfection aux

[p. 43]

SECOND BOOK OF THE KEY OF SOLOMON

Chapter 1

At what Hour after the Preparation of all Things, should we give Perfection to the Working

We have universally and generally dealt with the Days and Hours in the First Book. Now, we must look especially at what hour we should complete and give perfection to the Operations and to the Arts, having firstly ordered and prepared all things. If it happens that you have [undertaken] some Operation or secret in hand, to talk to or conjure the Spirits, [p. 44] if it is to have the same [Planet ruling both the] Day or Hour [then you might do the Operation] at the 15th or 23rd hour. But it would be much better at the 8th [hour] which is the 3rd [hour] of the same night, and [the 22nd hour] which is called the [hour] 'before morning'.2 For when you are able to put into practice all the Arts and Operations, which may be performed at your pleasure, either during the day or night, provided that they have been prepared and ordered according to suitable hours for such Operations, as we have already stated about the hours. But when you do not specify the hour nor the time of the invocation, then, it is more appropriate and much safer to put such Operations into practice and experiments during the night. Since Spirits appear more readily in the peace and silence of the night and not during the day. And that [rule] should be observed especially when you are about to invoke the Spirits. Above all, it is important to perform your workings in a hidden place, secret and suitable to such an Art, where no one visits or lives, which we will speak about in due course when appropriate.

Therefore if Arts and Operations must be done concerning things that have been stolen, in whatever way it is performed, or in whatever way it has been ordered and prepared, it is absolutely necessary to practice them during the Day and the Hour of the Moon, if it is possible when it is waxing, [which means] the first hour till [or] the 8th hour of the day [of Monday]. But if it concerns workings for invisibility, you need to put it into practice during the

¹ Probably should be the 22nd hour, not the 23rd hour.

² As the Planetary hours cycle round every seven hours, so the hour which is ruled by the same Planet as the Day will be the 1st, 8th, 15th and 22nd hour. Of course as there are 12 hours of day and 12 hours of night, so the 15th hour is also the 15 - 12 = 3rd hour of the night, and the 22nd hour is just two hours before the dawn of the following morning.

first, second [p. 45] and third hours of Mars of the day [of Mars].

If these experiments concern love, being charming, gaining favours and impetration, ¹ they should be put into practice until [at] the 8th hour of the same day of the first hour of the Sun, [or] at the first hour of Venus, until the second [hour] of the same day of Venus [Friday].

As for workings of destruction and desolation, they must be performed and executed precisely on the day of Saturn, at the first, eighth or fifteenth hour of the day and of the night, by Sunrise.

For experiments of games, deceit and illusions [the Operation] must be performed at the hour of Venus, at the first and eighth [hours] of the day, and for the night at the third and seventh hour.

At all hours therefore, when the Magical Arts should be performed and proceed to their last perfection, as well as experiments and workings, it is necessary that the Moon be waxing and increasing in Light and that it is in conference ² with the same number [of degrees] as the Sun, and even better from the first quarter until its opposition [Full Moon], and [also when] the Moon is in the Sign of the Ram or Lion.³

In order to execute the Workings or Experiments in any manner whatsoever, they should be done when the Moon brightens, or it should be increasing with light [waxing]. In order to bring to perfection [the Operation] for invisibility, having been separated, it is necessary that [p. 46] the Moon be in the Sign of the Fish,⁴ in suitable hours, and while waxing.

For all those [Operations] of love, being charming and impetration in whatever manner, provided that they have been prepared in the proper hours, they will succeed, as long as the Moon is in the Sign of the Twins.⁵

For those who are experienced in the Art, so precise a preparation of the hours and days are not so necessary. But for the apprentices, and those who are beginners, it is very necessary, because those who have had little or no instruction may not have as much faith in their working as those who are experts and who [already] have had experience in the Art. But for those who are beginners, they must always have the exact days and hours for anything that concerns the Art, and in this way, they will do their work with confidence.

Nevertheless, it is necessary to take care, that when you have prepared any

¹ A theological term meaning bringing to pass by request.

² Colloquée, in other words in conjunction.

³ Aries or Leo.

⁴ Pisces.

⁵ Gemini.

experiment by yourself during the ordered and appointed days and hours, it must be done during clear, calm, mild and pleasant weather, with no [excessive] heat, or movement of air or wind, which is not overcast (cloudy), for when you conjure any Spirit to serve [you] in some experiment or Art, he will never come when the weather is overcast since the Spirits have neither flesh nor bone and have to be created from some other matter.

Some have been created by Water, others by Fire, some by [p. 47] Earth and the others by the Vapours of the Sun. These when invoked, always come with a great clamour and accompanied by flames.

When the Spirits who have been created by Water are invoked, they come with heavy rain, hail thunder, lightning, thunder-bolts and other terrible things.¹

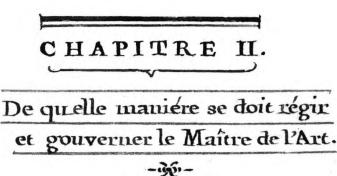
When the Spirits created from the Clouds are invoked, they come with monstrous faces with which to instil terror, and are accompanied by a great clamour, imitating the fury of the Winds.

When you invoke the Spirits made from the [vapours of the] Sun, they appear in a most beautiful and exquisite form, swollen and full of ostentation and marvellous vanity and seemingly scholarly. These ones are those specified by Solomon in his Books about the Creation, their clothing is pretentious and narcissistic, [as they are] all proud to possess worldly beauty. You will not invoke them if the weather is not clear and serene and the air pure. Know that the Spirits created of Fire [manifest] in the East and those of the Winds [manifest] in the South. Take note, then that it would be safer to perform the Experiments and Workings in the direction of the East and to put into practice everything necessary towards that direction. But all the other experiments, they will be more effective [as mentioned] above; and all [p. 48] those which relate to Love, if they are performed in the direction of North.

Moreover, take care that each time that you do some experiment of any Art, to do them with the requisite solemnity, [then] you will be able to perform the same Operation again without the preparation of the hours of this chapter. Our Key depends especially on all solemnity having been observed, thus is it of great consequence not to omit anything in the performance of the Magical Arts.

FL3W U

¹ The purpose of the sigils on this page is not immediately obvious.



In what Manner the Master of the Art should Control and Govern Himself

He who should or desires to apply themselves to such a big and difficult a thing, must have his thoughts free of all sorts of other feelings of whatever nature, whatever they may be. And he must immediately and carefully consider that in the Art, it is necessary to write in order on a specific [type of] paper with the Conjurations, as we will state later on in the chapter which deals with the paper, ink and pen, and not to forget any of the preparations which are prescribed.

[p. 49] Then, when all things have been prepared in order or following the teaching, you will choose a suitable place where the Master will take himself. This place must always a secret location, [far] removed from the World in the countryside and from any noise, or if he is unable, then in a secluded small room where no noise is able to be heard. Above all, it is necessary that no one knows about the Workings, which you are preparing to execute.

The Master, having arrived at this location, such as we have just mentioned, must strip himself completely naked and should wash himself from the top of his head to his feet in a bath which has been prepared, filled with exorcised water, as will be mentioned in due course and then he will say:

"Lord Adonay, who has formed an unworthy sinner in Thy image and resemblance from vile and abject earth, deign to bless and sanctify this water, so that it be salvation and purification of my soul, so that no falsity or deception may take place herein. Most powerful and ineffable God, who hast wished to allow His people to pass through the Red Sea, when Thou wast retreating from the land of Egypt, grant me that I may be purified and renewed by this Water of all my sins, so that no uncleanliness may be apparent on me in Thy presence."

The Veritable Key of Solomon

The prayer finished, the Master will once again submerge himself in the Water, above the crown of his head, and then he will dry himself [p. 50] with a very fine and white towel, then [he] will dress himself with clothes made of white linen, of which we will mention more later. It will be necessary that the Master then abstains for three days from all useless and idle conversation and arguments. Also from all impure and salacious words, as will be later mentioned in the chapter concerning Fasting. During these days, he will recite this following Prayer once in the morning and once more before retiring to bed:

"Arachio, Asac, Assara, Bedrimuleal, Silat, Arabonas, Jerablem, Jododoc, Achazac, Zophiel, Plantel, Trebarach, Zamael, Cadat, Gomondomas. Lord God who is in the Heavens, and gazes into the Abyss, show Thy grace upon me, I pray, that which I know by writing, that I may accomplish in my Work, I pray you, oh my Sovereign God, who lives and reigns in all the Ages of Ages."

With the three days having passed, he will wait until the hour when he should commence the Working and not leave until it has been completed, the work taking its strength at that hour. Thus must the Master of the Art behave in order to complete the work which he intends to undertake.





[p. 51]

Chapter 3

How the Companions and Disciples should Control and Govern themselves

When the Master of the Art wishes to put into practice some experiment, especially if important, he must firstly take into consideration which companion can be of best use to him. That is why in the Workings where it is necessary to enter into the Circle, it is right to have three Companions or failing these, then a dog which must be attached near to him to guard him. But if it is absolutely necessary to have any Companions, they must be bound and obligated to do all things which shall be prescribed them, and must be attentive to all things which they will be attending to, for those who do otherwise, may cause much suffering and endure much pain and work, and in addition will run the risk of many dangers from the wicked Spirits, and they may even cause him [the Master] to die because of it.

The Disciples therefore being well instructed and fortified by satisfactory respect, the Master will lead them into a prepared location and having stripped them naked, he will pour upon their head exorcised water and while bathing them in it in this manner, he will address them with these words:

"Be reborn, washed and purified in the Name of the ineffable, great and eternal god of all your sins and may the virtue of the Most (p. 52) High descend upon you and stay with you always, so that you may have the strength and may accomplish the desires of the heart. So Mote It Be."

After which it is necessary that the Disciples redress themselves and abstain for three day from the things mentioned above in consideration of the Master, whom they shall then follow, and to whom they shall obey in all things. But if the Master, failing Companions, has only a dog near to him, he must wash the dog with the exorcised water in the same manner that he would the disciples and he should then perfume the dog with the scents which are fitting to the Art and then he should conjure the Dog with these words:

The Veritable Key of Solomon

"I conjure thee, Creature of Dog, by he who has created thee; I wash and perfume thee in the Name of the Most High and Most Powerful Eternal God, so that you may be a true companion to me for this working, as in all the other [workings] which I may perform in thy company and may you defend me from evil Spirits, who may seek to harm me or disturb me in my workings of the Art Magical."

But if the Master would wish to have a young boy in place of a Companion, or little girl, this would be even better and he should wash and perfume her, after which, he will cut the nails on their hands and feet, saying:

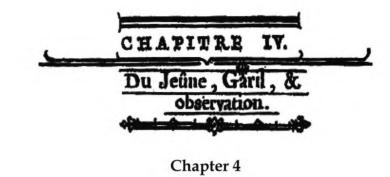
"I conjure Thee, Creature of Young Girl, by the God Most High, [p. 53] Father of all Creatures and by His Name, Adonay, Elohim and by Elion, that Thou mayest not have the power to hide from me any thing, neither the truth of that which I will ask of you, and that thou be obedient and faithful unto me."

Let him change her, clean and wash this child once more with the water of the Art", saying once again as for the rest:

"Be thou born again and purified, in a manner that the Spirits may never harm thee nor dwell in thee."

Let him anoint with the perfume, which we shall mention here below, and when the Companion will have thus been prepared, then may the Master safely perform his Workings for as many times as he pleases, and the working will be a happy one and the Master will successfully achieve his objective. But it is necessary to note that for the safety of the soul and body, the Master and each Disciple must have on his chest, the Pentacles with a veil of silk covering them. The Pentacles will need to have been anointed with the required perfumes, which will reassure and give them confidence to enter into the Circle, where without dread and with no risk of danger, they will succeed in their Workings, which will be done in accordance with their wish.

All thus having been prepared, the companions, to the number of three, five, seven or nine will enter into the Circle with the Master, whose orders they will execute exactly, which being so, all will go well and to their satisfaction.



[p. 54]

Concerning the Fast, Care ¹ and Observations

After this, when the Master of the Art comes to perform his Workings, all things having been prepared, which must be done and practiced from the first day of the experiment, it is completely necessary to order and impose care and observation so as to refrain from all prohibited things and all sorts of mistrust and obscenity, wrongdoing and deformity of the body, which he should wash, as could be from too much eating or excessive drinking, and all sorts of idle words, and unnecessary things, of curses, complaints, and needless conversations, from applying oneself to particular things in order to speak honestly, to take care of your decorum in everything as you walk [in public], in your meals, in your conversations, in all things, which must be observed principally in the time and space of nine days before the Working. But once begun, it is necessary that the Master recites the following Prayer with his Disciples, once in the morning and twice at night.

Prayer

"Lord God almighty, show favour to [p. 55] me, a miserable sinner, because I am not worthy to raise my eyes to Heaven because of the iniquity of my sins and of the multitude of my faults. Oh thou, pitying and merciful Father, who does not demand the death of the sinner, but that he should turn away [from his wickedness] and that he should live.

God, take pity on me and forgive me of my sins, for I pray to you, unworthy as I am, Father of all Creatures, who is full of mercy and pity by Thy immense compassion, that Thou deigns to grant unto me by Thy sovereign power, so that I may see and know these Spirits, which I wish to invoke and summon to appear before me and to accomplish my will, by Thee, who triumphs and art blessed throughout all the Ages.

¹ Garil.

The Veritable Key of Solomon

Lord God, who is seated upon the Cherubim and Seraphim and looks [down] upon the sea, I lift my eyes towards Thee and I implore thy help alone, who art the accomplishment of good works, who givest rest to those who work, who humbles the proud, who has made life and death, Thou art our respite, and protection of those who invoke Thee. Protect and guard me in this Art which I wish to undertake, Thou, who livest and reignest and dwelleth throughout the Ages of Ages."

For the last three days before putting your hand to the work, you will content yourself with the meats of a Lenten Fast and to profit of that only once in the day. It would be better to [p. 56] eat only bread and to drink nothing but water and at the end of the final day, having retired to the secret location, of which we have spoken previously, thou wilt confess to God all thy sins with a pure and humble heart.

The Confession which the Master and the Disciples shall recite has been written in the First Book, and having recited it three times with the precautions which are necessary and which we have instructed, the Master alone, taking the water and the hyssop, shall say:²

"Purge me, Lord, with hyssop and I shall be cleansed; wash me and I shall become whiter than snow, for to Thee is all power, who hast always been and will be until all Eternity. In Thee is my confidence and I cannot stray under Thy direction."³

Then being once more washed with the exorcised water and clothed with the consecrated garments, anointed with perfume and scents, and wrapped around you, as will be said further under the heading of perfumes and fumigations.

Then with the Circle cast, it is necessary to invoke the Spirits by means of exorcism ⁴ and before entering into the Circle, the Master and the Disciples shall kiss one another. After that the Companions shall silently leave the Master to finish, and at last bring about the perfection of the Operation.



¹ Lent is the 40 days fast before Easter, which in the Northern hemisphere marks the end of Winter, and hence was a lean time anyway. The ordinary rule on fasting days was to take but one meal a day in the evening, while meat and (in the early centuries) wine were entirely forbidden.

² Hyssop is a mintlike herb with tough stems and small aromatic leaves. In Europe and the United States, physicians once used hyssop leaves to treat pulmonary disorders. The hyssop rose to biblical prominence at the time of the Exodus. Instructions for the first Passover included dipping hyssop in the blood of the sacrificial lamb and smearing it onto the lintel and doorposts of the house (*Exodus* 12:23).

³ Psalms 51:7.

⁴ Exorcism here means purification and invocation, rather than banishment.



[p. 57]

Chapter 5

Concerning Baths and in what Manner they should be Prepared

The bath is necessary for all Magical Arts, it is why before beginning any Working, the Master and the Companions should always bathe themselves in a river, if there is one nearby, or in a prepared bath in a secluded location, while reciting these Psalms:

The Lord will illuminate [light my candle], etc.

The fool says in his heart, etc.

God, make me whole and safe, etc.

Let's sing to the Lord, etc.

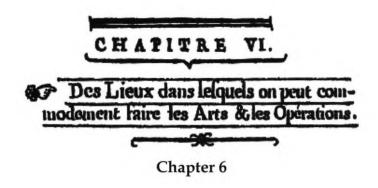
Confess to the Lord, etc. 1

Then washing and cleaning himself, he will say: "Narbalia, Masalia, Dafalia, Onomalia, Libadifia, Galdafaria, Beldulsario, Gervatio, Guminarun, Giegrapharia, Cedoo, Gilthor, Gadé, Regil, Massit, Tamner, Purigoda, Angué, Artherot, Sabaoth, Sechim, Anapheron, Sigillator, Pravenaton."

But when the Master and the Disciples begin to dress themselves, after having recited the *Psalms*, they will pronounce these [p. 58] words: "Ancor, Amacor, Amade, Theodanea, Paneor, Amitor. By the merit of the Holy Angels, I will clothe and dress myself, Lord, with the garments of salvation and may you permit me to come to the end of the things which I wish for and by your help, I will succeed in finishing this Work. Grant me, Most Holy Adonay, the kingdom which reigns for all the Ages."

Note that if the garments are those of Catholic or Levite Priests, then these would be much better for the Work.

¹ Psalms xiv. or liii, xxvii, liv, lxxxi, cv.



Concerning the Locations in which you can Comfortably Perform the Art and Workings

The locations proper to practice the Magical Arts and Workings, and to speak to Spirits, must be hidden, and away from all clamour and noise. To achieve this you should go to rivers and lakes, woods, forests or groves, or old dwelling places,¹ mountains, caves, mountain peaks, gardens, orchards and crossroads are also especially good. But above all, the silence of the night is mandatory.

If, however, if you are nowhere near any of these places, then you may choose the most secluded room in your house, provided that you have purified it by ceremonies and perfumed [p. 59] it with the perfumes of the Art, for all these precautions are necessary to summon and gather Spirits, who only like cleanliness and pleasant smells.²

I have said that it is necessary to perform the Workings at night, as it is the more appropriate time to draw them, as during the day [they are] scattered here and there in different parts of the World.

Having chosen this location, and the Master having entered with his Disciples, before commencing anything, he should recite, [especially] if it is in a room, the following Psalms:

1st: Why do the Nations rage, etc.

2nd: God, have mercy on us, etc.

3rd: God, in Thy Name save me, etc.3

But when it is a question of going far and into the countryside, before undertaking the journey, all those who must be present at the Work, will say in one clear voice:

³ Psalms ii, lxvii, and liv.

Mazures.

² Or to put it another way, on the whole the Spirits are shy of mankind, and need a congenial place in which to manifest.

"Luzay, Zimay, Nuzay, Orion, Malarion, most strong, of the West,¹ most powerful, Sodon, most robust, Ejoël, He, Vau, He, Jah, Agla, aid me, unworthy sinner who has had the audacity to utter such Most Holy Names, which no one dares invoke, save in great danger. It is because being found in great danger of body and soul, that I have recourse to the invocation of these Most Holy Names. Pardon me if I have deceived anyone or if I have sinned in some manner, because [p. 60] I commit my safety and myself to Thy protection, especially in this situation."

The Master should thus walk with the water and the hyssop of the Art, with which he will sprinkle [the Disciples], and it is necessary that each of the Disciples says in a low voice the following Prayer, which they will have practiced during their observation and the preparation of nine days.

As above, it is necessary to share the necessary things of the Art amongst his Disciples for them to carry:

The first will carry the censer with the fire and the incense. The second will carry the Book, the Parchment Paper, the pens, the Ink and in addition the different Perfumes. And for the third, the Sickle.² The Master will hold the Staff and the Wand, and if he has enough Disciples, he may distribute each tool in a manner that each [Disciple] will have his use. But when you arrive at your location and all things have been shared out, the Master should take the knife or other consecrated tool made of iron to cast the Circle, the which having been cast and perfumed, and having warned and shown his Disciples, the Master will take a trumpet of new wood, on which will have been written with the ink and the pen of the Art, these Divine Names:

Elohim, Gybor,³ which means, God of the Armies (Lord of Hosts) and on the other side these following characters:

[p. 61] And when the Master is in the Circle to perform the experiment, he should sound this trumpet to the four quarters of the World, beginning with the East, then the South, and the West and finishing with the North, saying:

"Take heed and be ready in whichever place you may be, I command you to come and obey to the great and holy Name of God, ONN."

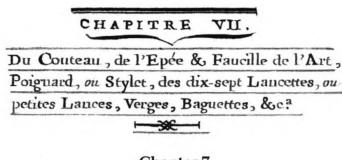
That having been done, finish your Working, recasting the Circle and the fumigations.

¹ Occidamant.

² Faulx.

³ EL L

³ Elohim Gibor.

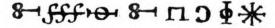


Chapter 7

Of the Knife, of the Sword and Sickle of the Art, Dagger or Stylet,¹ the Seventeen little Lances,² Staffs,³ Wands, &c.

In order to bring about the successful completion for all undertakings and workings of the Art, it is necessary to have several instruments such as the Black Handled Knife, the second being the White Handled Knife. You should obtain it during the Day and Hour of [Mercury], when Mars is in the sign of [Capricorn] and it should be dipped into the blood of a gosling, the sap of a Pimpernel, the Moon being in her Waxing [phase]. But do not forget to engrave on the handle of the White Handled Knife, the characters which follow:

[p. 62] If you are not able to easily acquire such a Knife, take the first one to hand, place it three times in the fire and make it red hot, cooling it each time in the above-mentioned blood of a gosling and the sap of Pimpernel, and having thus perfumed it, as is described, you will engrave upon it the prescribed characters and immediately you will wrap it in a cloth of silk. If it concerns the Black Handled Knife, then you will need to do exactly the same, except that you dip it into the blood of a black cat and sap of hemlock, engraving the following characters onto it:



¹ Probably a penknife designed to sharpen a quill for writing, especially as *stylo* means 'pen'. Joseph Peterson has convincingly argued that the knife called the *athame* was in fact a quill sharpening knife.

² Petites Lances.

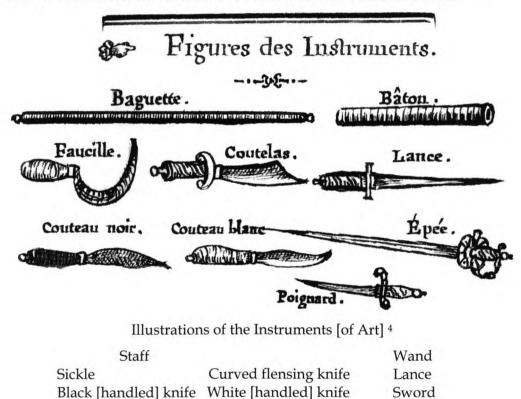
³ Verges, a birch.

The Staff and the Wand must be from wood of the Hazelnut tree of one year's growth, and cut with one single stroke on the Day and Hour of Mercury and the following characters should be written upon it with the pen and ink of the Art:

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We also make use of Swords in the Magical Arts. It is good to have one of them, which you will polish ¹ on the Day and hour of Jupiter. Then you will engrave on the blade these Divine Names on one side: Jehoha, Adonay, Eheye and on the other side, Elohim Gibor ² and then you will have attached a hilt made of ivory, which you will perfume, saying:

"I conjure you, Sword, by these Names of Imabrok, Abrac, Abracadra,³ so that you will give me strength in all of my Workings, to stand firm against all my enemies, visible and invisible." [p. 63] This being said, you will place it in a silk cloth with the other instruments to be used when the occasion needs it.



Dagger

¹ Fourbir.

³ Abracadabra.

² Preferably in Hebrew.

⁴ See Figure 12, Appendix H for the equivalent Instruments from Mathers' edition.



Concerning Burning Incense and of Perfumes

There are several sorts of incense you can burn, as well as fumigations ¹ and perfumes which are made for the Spirits. Those which give off a sweet smell are used for attracting Good Spirits. Those which give off a bad smell, on the contrary, are used to drive off harmful Spirits.

The sweet-smelling perfumes are made with incenses from wood of aloes, nutmeg, Benjoin gum ² and musk. You will say above them:

"God of Abraham, God of Isaac, [p. 64] God of Jacob, deign to bless these perfumes so that they may receive and strength and virtue necessary to attract Good Spirits, which I invoke in your Name."

The fire which you will use must be from wood of the hazel tree. You will place it in the censer of the Art, and the Fragrances, after which you will perfume it.

For the varieties of stinking odours, these are made with the seed of the poppy, from burned leather with pieces of old fabrics and other rags.³

1

¹ Fumigation and suffumigations refer to the burning of incense, not the destruction of pests.

² Benzoin gum.

³ There is a long tradition of using bad smelling offerings when dealing with demons. The historian Zosimus (4th century CE) who was interested in magic, wrote "without being told, offer sacrifices to the demons, but not offerings, not the ones that are pleasant and nourishing to them, but rather the ones that are repellent and destructive to them, which Membres told Solomon, king of Jerusalem, and especially the one that Solomon himself wrote as a result of his own wisdom." See Festugière, *La Révélation*, 1:367-368.



Of the Water and Hyssop

You take a pewter ¹ vessel or other leaden metal [vessel] glazed within and without, much better if you do not like glass or crystal, and you fill it with water from a spring saying:

"God, who art the truth and the life, deign to sanctify this water, which I need to use in my Workings."

After this throw some salt in into the vessel, reciting these Psalms:

Lord, hear me, etc.

Lord grant my prayer, etc.

My god, have pity on me, etc.2

[p. 65] You will have taken care to have equipped yourself in advance with a branch of vervain,³ fennel or rosemary, gathered on the Day of Saturn and dried in the shade, which you will attach to a handle made of hazel. Then you will engrave on the handle the following characters with the instruments of the Art:

You can then make use of it whenever you want and be sure that wherever you sprinkle with this water, you will drive away Phantoms, evil Spirits, and that this is most necessary in the Workings of the Art.⁴

¹ Pewter is made of lead, tin, antimony, and sometimes copper. Glazing the pewter prevents poisonous lead dissolving into the water.

² Psalms cii, liv, vi, lxvii.

³ The French is verbena, but vervain is what occurs in most other manuscripts.

⁴ This tool is an aspergillum, a brush for sprinkling holy water.



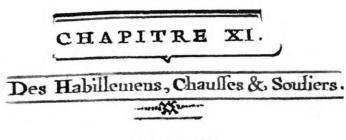
Concerning Light and Fire

You cannot work without fire or light and in all of the Workings, one or the other is necessary. Lights [tapers] must be made with virgin wax.

When it is a question of making yourselves favourable to the good Spirits; but when it is necessary to protect yourselves against evil Spirits, you must use a lamp with oil of poppy seed for the infernal Spirits. When it is a matter of invoking the Dead, the candle must be made with the [p. 66] fat from a wolf or billy goat. Before all things, it is necessary, as we have already said, to have perfumes and to sprinkle everything with the exorcised water and to say above the light or the fire the prescribed Prayers above. The person performing the Operation, should [also] recite the following Psalms:

Lord of Hosts, etc. Without Thee, Lord, who am I? etc.

¹ Possibly seeds of the *papaver somniferum*.



Concerning Clothes, Boots and Shoes

The exterior clothing which the Master of the Art wears should be [made] from white linen or better yet if they can be made of silk. If they are of linen, it is necessary that the thread has been spun by a virgin, and these characters must be embroidered at the level of the chest with a needle of the Art and made with a fine thread of red silk.

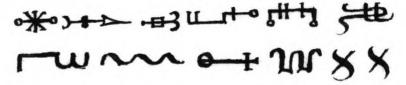
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The boots should be similarly of white linen onto which should be [embroidered] the following Characters, made in the same manner as above:



The shoes or sandals must be made [p. 67] of a similarly white material, onto which you will have embroidered one of these characters: (I am talking about the Master's Sandals)

As for the footwear of the Companions, it must be made of linen cloth, onto which the following characters must be 'engraved':



You will not forget that before dressing yourself either with the Robe or with the boots, or with the sandals, it is necessary to recite the following Psalms every time:

The Veritable Key of Solomon

Lord who abidest, etc. God who reads in my heart, etc. Oh God, hallowed be Thy Name, etc.

When you are nor performing your Works, be mindful that all these garments must be enclosed in a box of scented wood, onto the lid of which you will have had engraved this Circle:





[p. 68]

Chapter 12

Concerning the Pen and the Ink

All things which must be written in this Magical Art, must be written as stated below:

You take a male gosling from which you will have plucked the third feather from the right wing and in taking it, you will say these words:

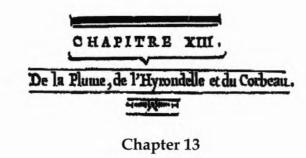
"Abrahy, Habglas, Samay, Thie, Domal, Atheol, Caver, Adonay, drive all malignity from this Feather destined for great Workings and give it the necessary virtue to write all things which concern the Art. Then you will trim it with the knife and having perfumed it, you will place it in the writing box which you will have made form walnut wood, and on which you will have engraved with the penknife ¹ of the Art these Names: Jod, Hé, Vau, Mitraton, Jad, Cados, Zenard."²

For the Ink, it must be red, that is to say, as the case stipulates, from the blood of various animals of which we have spoken above. You may in certain workings make use of other colours, but it is always imperative that they be perfumed and sprinkled with the exorcised water. If it is other types of pens and feathers that you wish to work with for particular workings, then we will deal with that in the following chapter.

1

¹ Stylet.

² Yod He Vav He, Metatron, Yod, Qadosh, Zénard [Tzabaoth].



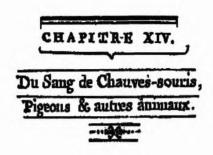
[p. 69]

Concerning Pens from the Quills of Swallows and Crows

It is necessary to take the longest feather from the left wing of the swallow, trim it with the Knife of the Art, and having sprinkled and perfumed it, use it according to the occasion.

For that of the crow, that is to say, the third on the left wing, which cannot be used in Workings which deal with invoking the Dead, and then you should use human blood to write with, having pronounced these words:

"Matiel, Miniel, be my aid and allow this pen to serve me in my Workings, so that no evil spirit may disturb me."



Chapter 14

Concerning the Blood of Bats, Pigeons and other Animals

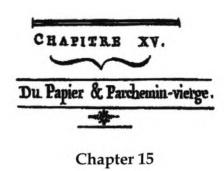
Take as you wish from any of these living animals and exorcise it while saying these words:

"Camaio, Canto, Morbao, I conjure you, Oh bat, pigeon or other, to serve me with no regret for the working [p. 70] which I am undertaking with the help of the Most High, who has created you and in the Name of Adam, who has named you along with all the other living and breathing creatures."

Then take a small lance ¹ of the Art and draw blood from the right wing and collect the blood in the glass and pronounce above it: "Aratron, Elion, be my aid and may this blood have the power of which I have need."

That done, pour it into a phial, stop it well and keep it for any occasion that you have need of it. When it is a matter of the blood of a Quadruped, draw the blood from the left thigh, observing all the same precautions.

¹ Lancette. Sometimes thought to be a burin, but the French word 'burin' usually means an engraving instrument.



Concerning Paper and Virgin Parchment

The virgin parchment is necessary in all Magical workings. We call it 'virgin', because it is necessary that it be made with the skin of a young animal which has not yet reached maturity, such as a lamb or kid goat.

Take then the animal which you want, and let it be a male, withdraw to an obscure place and by the gleam of the lantern, take the knife of the Art and having cut the throat of the animal, ¹ [p. 71] remove its skin while saying:

"I conjure Thee, King of Angels, El Saday, that the skin of this animal be of use to me as a parchment upon which I may write all things regarding the Magical Arts or Workings which I will perform in Thy Holy Name."

The Animal being skinned, take its skin and cover it with salt, where having been placed in a glazed pot, you will leave it for three days, then expose it to the sun for three days after which you will attach to it a fine cord of linen spun by a young girl and holding it in one hand, with the other you will fleece it with a curved flensing knife ² of the Art, while saying these words: "Onay, Suffon, Laigion, by the power of the Master of all things, may this Parchment be made suitable for all Operations which I would want to use it for."

Then rub it with lime,³ this having been done, leave it in the air for 8 days and after this, you may use it.

As I have already said that for all these preparations, he who does them should be pure. You may also make Parchment out of satin, silk or linen cloth, having said over them however, after having sprinkled them with exorcised water, the [same] consecrated words for the said Workings.



¹ In past centuries, especially in the French farming countryside, this would have been seen as a matter of course, rather than something totally eschewed by modern squeamish city dwellers.

² Le Coutelas.

³ Quicklime to eat away the remains of the flesh and fur.

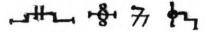


[p. 72]

Chapter 16

Concerning Virgin Wax

We have a need of wax in all the Magical Arts. The Master of the Art should take himself to a place where there are honeybees, and being near to the place where there are some, remain at a distance of 20 paces and let him, with the staff of the Art, trace the following characters on the ground



and then let him approach without fear and seize the wax for himself, while reciting this conjuration:

"Extabor, Nestabor, Sitacibor, Adonay, Antazozamoni, Caonny, Cacay, Papiredao, Almai, Proferes, Mecconi; Angels of God, come to my aid and do not permit me to put to the test the sting of these animals who defend this wax, of which I have need in order to perform my workings." Having taken it, let him return and having exorcised it, let him put it in a pot of new earthenware so that he may use it as need be. Let him cork the pot with a piece of parchment upon which he will have traced the character below with the blood of a kid goat; and let the Master of the Art make a hole in his cellar and place it there, and let it rest there for 24 hours, and having filled the hole, let him recite the following Psalm before retiring:

[p. 73] God of Israel, etc. My God, how many times, etc.

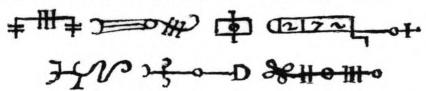




Chapter 17

Concerning the Silken Cloth

When the Master of the Art takes himself to some place with his Disciples, let him take all the instruments that are necessary with him for the Workings and let him wrap them in a silken cloth. This cloth must be white in colour. If this is not part of the workings, or the subject concerns evoking the Dead, then the cloth may be black in colour, or the colour of ashes. Whichever one you use, you should write [on it], however the following characters:



Before carrying on further, let him infuse it with a sweet smelling scent and kneeling reciting the following conjuration with his disciples:

"Adonay, Amosiath, Amarathon, Ensopen, Penmaton, Lamécheva, Catebsierop, Corbas. And all you [p. 74] Celestial Intelligences, guard me and preserve me from evil Spirits, who could disturb the working which I am going to undertake with the aid of the Most High, whose most Holy Name is Adonay, Adonay."



[Chapter 18]

Final Chapter

Concerning Sacrifices to the Spirits 1

In many Arts and Magical Workings, you may offer Sacrifices to the Spirits if you wish to favourably supplicate them. Generally, this [practice] concerns young virginal animals. Sometimes though, it is enough to offer them [the Spirits] just their blood, which you pour in libation onto the fire of the Art with the requisite preparations.²

This fire must be in accordance with nature of the Spirits being invoked.

To those of Saturn, you must make the fire with wood from boxwood or oak;

To those of Jupiter or Mars, with wood from laurel trees;

To those of Venus, with wood from hazelnut trees;

To Mercury, with [wood from] hazel trees;

To the Moon with [wood from] willow trees.

[p. 75] I have finished our Key, which if you imprint well upon your memory, you will be able to perform all the Workings which you desire and come to complete all the Magical Experiments.

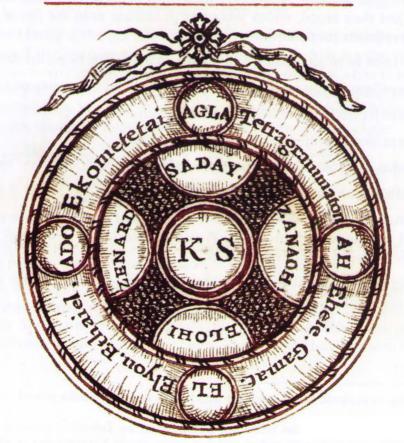
Hereafter we will examine the different Talismans according to the different Planets and that will be the end of our First Key.

¹ According to Zosimus, it was Membres who handed down the details of such sacrifices to Solomon.

² It should be remembered that before the destruction of the Temple of Solomon in 70 CE, ritual sacrifice was an integral part of Jewish worship. Indeed King Solomon is said to have first consecrated his Temple in Jerusalem with the sacrifice of uncounted animals and birds (1 *Kings* 8:5). Of course sacrifice was common throughout the ancient pagan world up to 363 CE (the death of Julian the Apostate, the last pagan Emperor) and beyond.



Qui doivent être grâvés sur la Boëte qui renferme les Talismans des Planettes.



Characters that must be engraved on the box which contains the Talismans of the Planets.

Supplementary Chapters of this Book which appear in other manuscripts

Concerning the Needle and other Iron Instruments 1

There are several steel instruments necessary in various Operations, as a Needle to prick or to sew; a Burin, or instrument wherewith to engrave, etc.

Thou shalt make such instruments in the day and hour of Jupiter, and when it is finished thou shalt say:- 2

"I conjure thee, O Instrument of Steel, by God the Father Almighty, by the Virtue of the Heavens, of the Stars, and of the Angels who preside over them; by the virtue of stones, herbs, and animals; by the virtue of hail, snow, and wind; that thou receivest such virtue that thou mayest obtain without deceit the end which I desire in all things wherein I shall use thee; through God the Creator of the Ages, and Emperor of the Angels. Amen."

Afterwards repeat Psalms iii; ix; xxxi; xlii; lx; li; cxxx. 3

Perfume it with the perfumes of the Art, and sprinkle it with exorcised water, wrap it in silk and say:-

"Dani, Zumech, Agalmaturod, Gadiel, Pani, Caneloas, Merod, Gamidoi, Baldoi, Metrator,⁴ Angels most holy, be present for a guard unto this instrument."

¹ Mathers (1909), Book II, Chapter XIX. This Chapter also appears in a slightly different form in Aubrey MS 24, Additional MS 10862, Sloane MS 3091, Kings MS 288, Lansdowne MS 1202, Michael MS 276, and Additional MS 36674.

² An alternative version of this is: "In many experiments it is necessary to use certain tools, such as a needle for sewing or pricking, or other needs. It should be prepared starting on the day and hour of Jupiter, making the needle, or other instrument, and not finished in that hour, but in the day and hour of Venus [or Mercury]. And afterwards when finished, say over it this conjuration."

³ Note that the *Psalm* numbers are those of the King James version. Joseph Peterson points out that Mathers and Lansdowne MS 1202 mis-identify *Psalm* 7 as *Psalm* 30, because it begins with similar words. Sloane MS 3847 adds *Psalms* 10, 15, 17, 18, 22, and 39.

⁴ These names are probably irretrievably mangled, although the last is probably Metratron. Joseph Peterson lists alternative readings from other manuscripts but these do not shed much more light.

Concerning Characters, and the Consecration of the Magical Book ¹

Whensoever in any Operation it is necessary to write Characters, and thou fearest that thou wilt fail, do this, with the quill pen of the Art and a scarlet or cinnabar color: Write at the beginning the Name Eheieh Asher Eheieh אורה אשר, and at the end the Name Ain Soph אורה אשר, and at the end the Name Ain Soph אורה אשר between these Names write what thou wishest, and if thou hast anything especial to do bear the said written Names upon the wrapper in silk, and thou shalt say over them:-

"Most Wise and Most High Creator of all things, I pray Thee for Thy grace ³ and mercy that Thou mayest grant such virtue and power unto these Holy Names, that Thou mayest keep these characters from all deceit and error, through Thee, O Most Holy Adonai. Amen."

After having repeated this thou shalt write the requisite Characters, and thou shalt not fail, but shalt attain thy desired end.

The Consecration Of The Book 4

Make a small Book containing the Prayers for all the Operations, the Names of the Angels in the form of Litanies, their Seals and Characters; the which being done thou shalt consecrate the same unto God and unto the pure Spirits in the manner following:

Thou shalt set in the destined place a small table covered with a white cloth, whereon thou shalt lay the Book opened at the Great Pentacle which should be drawn on the first leaf of the said Book; and having kindled a lamp which should be suspended above the centre of the table, thou shalt surround the said table with a white curtain; clothe thyself in the proper vestments, and holding the Book open, repeat upon thy knees the following prayer with great humility:⁵

After which thou shalt incense it with the incense proper to the Planet and the day, and thou shalt replace the Book on the aforesaid Table, taking heed that

¹ Mathers (1909), Book II, Chapter XXI.

² Mathers omits the previous phrase, although it is found in all the major manuscripts.

³ Probably 'piety' is a more literal translation.

⁴ The rest of this chapter is from Lansdowne MS 1203.

⁵ For the Prayer beginning 'Adonai Elohim', see Book 1, Chapter 21 in the present volume, where it is given in full.

The Veritable Key of Solomon

the fire of the lamp be kept up continually during the operation, and keeping the curtains closed. Repeat the same ceremony for seven days, beginning with Saturday, and perfuming the Book each day with the Incense proper to the Planet ruling the day and hour, and taking heed that the lamp shall burn both day and night; after the which thou shalt shut up the Book in a small drawer under the table, made expressly for it, until thou shalt have occasion to use it; and every time that thou wishest to use it, clothe thyself with thy vestments, kindle the lamp, and repeat upon thy knees the aforesaid prayer, `Adonai Elohim,' etc.

It is necessary also, in the Consecration of the Book, to summon all the Angels whose Names are written therein in the form of Litanies, the which thou shalt do with devotion; and even if the Angels and Spirits appear not in the Consecration of the Book, be not thou astonished thereat, seeing that they are of a pure nature, and consequently have much difficulty in familiarising themselves with men who are inconstant and impure, but the Ceremonies and Characters being correctly carried out devotedly and with perseverance, they will be constrained to come, and it will at length happen that at thy first invocation thou wilt be able to see and communicate with them. But I advise thee to undertake nothing unclean or impure, for then thy importunity, far from attracting them, will only serve to chase them from thee; and it will be thereafter exceedingly difficult for thee to attract them for use for pure ends.

How the Circle be made and how to Enter it Of the Formation of the Circle ¹

Having chosen a place for preparing and constructing the Circle, and all things necessary being prepared for the perfection of the Operations, take thou the Sickle or Scimitar of Art and stick it into the centre of the place where the Circle is to be made; then take a cord of nine feet in length, fasten one end thereof unto the Sickle and with the other end trace out the circumference of the Circle, which may be marked either with the Sword or with the Knife with the Black hilt. Then within the Circle mark out four regions, namely, towards the East, West, South, and North, wherein place Symbols; and beyond the limits of this Circle describe with the Consecrated Knife or Sword another Circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the Circle of Art. Beyond this again thou shalt describe another Circle at a foot distance with the aforesaid Instrument, yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another Circle at another foot distance, and beyond these two Circles, which are beyond the Circle of Art yet upon the same Centre, thou shalt describe Pentagrams with the Symbols and Names of the Creator therein so that they may surround the Circle already described. Without [outside] these Circles shalt thou circumscribe a Square, and beyond that another Square, so that the Angles of the former may touch the centres of the sides of the latter, and that the Angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four Angles of each square, and touching them, thou shalt describe lesser Circles wherein let there be placed standing censers with lighted charcoal and sweet odours.

These things being done, let the Magus of Art² assemble his Disciples, exhort, confirm, and cheer them; lead them into the Circle of Art and station them therein towards the Four Quarters of the Universe, exhort them to fear nothing, and to abide in their assigned places. Furthermore, let each of the Companions have a Sword besides the [Master's] Sword of the Art, which he must hold naked in his hand. Then let the Magus quit the Circle, and Kindle the Censers, and place thereon exorcised Incense, as is said in the chapter of Fumigations; and let him have the Censer in his hand and kindle it, and then

² 'Maghus' in manuscript, not 'Magister.'

¹ Mathers (1909), Book II, Chapter IX, is from Additional MS 10862. See Figure 9 and 11.

place it in the part prepared. Let him now enter within the Circle and carefully close the openings left in the same, and let him again warn his Disciples, and take the Trumpet of Art prepared as is said in the chapter concerning the same, and let him incense the Circle towards the Four Quarters of the Universe.

After this let the Magus commence his Incantations, having placed the Sickle, Sword, or other Implement of Art upright in the ground at his feet. Having sounded the trumpet as before taught let him invoke the Spirits, and if need be conjure them, as is said in the First Book, and having attained his desired effect, let him license them to depart.

Here followeth the Form of the Circle, wherein whosoever entereth he shall be at safety as within a fortified Castle, and nothing shall be able to harm him.

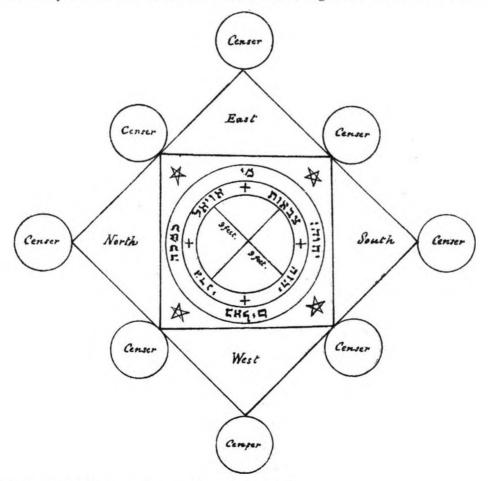


Figure 10: The Magic Circle according to Mathers.¹

¹ Mathers (1909), Plate XIV, Figure 81.

Concerning the Precepts of the Art 1

He who hath attained the rank or degree of Exorcist, which we are usually accustomed to call Magus or Master according to grade, whensoever he desireth to undertake any operation, for the nine days immediately preceding the commencement of the work, should put aside from him all uncleanness, and prepare himself in secret during these days, and prepare all the things necessary, and in the space of these days all these should be made, consecrated, and exorcised.

The which being duly completed, let him go on the day and hour of the commencement of the work, unto the place set apart for the same, as hath been said, in the place concerning the formation of the Circle. Let him instruct his Disciples on no cause whatsoever to move from their assigned places. And the Magus should exhort them with a bold and confident voice as follows:-

The Exhortation of the Companions

"Fear ye not, my beloved Companions, seeing that we draw near unto the desired end; therefore, all things being rightly done and the Conjurations and Exorcisms diligently performed, ye shall behold Kings of Kings, and Emperors of Emperors, and other Kings, Princes, and Majesties with them, and a great crowd of followers, together with all sorts of musical instruments, yet nothing should either the Magus or his Disciples fear."

And then let the Magus say:-

"I exhort you by these Holy Names of God, Elohim, Adonai, Agla, that none of you now presume to move or cross over from your appointed stations."

This being said, let the Magus and his Disciples uncover the Holy Pentacles and show them towards each quarter, and they being shown in each place, there shall be noises and rushings.

Then shall the Emperor of (the Spirits) say unto you:- "From the time of the Great Addus until now, there hath not been an Exorciser who could behold my person, and unless those things ² which ye have showed unto us had been

² The Pentacles.

¹ Mathers (1909), Book II, Chapter XIII. This Chapter is found in MS Additional 10862.

The Veritable Key of Solomon

made, ye would not now have seen me. But seeing that ye have powerfully called us, as I believe, by the rites derived from Solomon, and which but few of your comrades, or Exorcisers, possess, also they compel us against our will, and I therefore say unto thee that we wish to be obedient in all matters."

Then shall the Magus place the petitions of himself and his companions, which should be written down clearly on virgin card, or paper, beyond the Circle towards the King or Prince of the Spirits, and he will receive it and take counsel with his Chiefs. After this he will return the Card, saying:-

"That which thou desirest is accomplished, be thy will performed, and all thy demands fulfilled."

Chapter 23

Of the Work of Images and Astronomy Concerning Astrological Images ¹

Let no man marvel of this chapter for all the science of this Book is contained here and therefore did he adopt this title of the *Images of Astrology* which are innumerable, for it seemed impossible to collect this science into one book.

First you must consider that no experiment whether he be small or great can be made and therefore the makers of arts and experiments that know not this Book can never come to effect of any thing. Therefore it seemed as a work of Images to read this work but he must read from the beginning to the ending if you will bring any experiment to effect. Therefore I desire him that shall have this work, that he deliver it to no man, for the more he read in arts and experiments the less he shall know, if he keep not this holy work with a pure heart if you will be perfect in this science.

First you must exercise in the beginning of the Operation of this work, on Mercury's day and in his hour in the augmenting [waxing] of the moon. Prepare *artanus* such as we spoke of before, in the chapters of knives, and prepare *artanus* and tarry for the day of Mercury and his hour in the augmenting of the moon, and prepare water and Hyssop so as we have said. And that in any day of Mercury and his hour in the augmenting of the moon, prepare for the silk cloth as it is said.

All this prepared, any chapter of this book that you will make, look for Mercury's day and his hour in the augmenting of the moon and in that hour make all things ready that is contained in that chapter. And when you will consecrate any thing, of any other chapter, let it be in a secret place as it is said above of places, and that hour have pots prepared with coals and spices conjured, and candles conjured making a fumigation and have lights, and water and Hyssop prepared, and when you will consecrate [an item from] any chapter, when it is consecrated put it up in such a cloth as we have said, and so of every chapter, and when all things be collected consecrated and prepared, then put them all in a silk cloth, and cause nine masses to be said over them. Then you must look for the day and the hour wherein you must begin and end, and that shall be necessary in this Art, you shall take them without the cloth, without any solemnity, and when you have wrought, put them in the cloth and so of all other arts. And therefore if this chapter is briefly comprehended all the Science of this book, and in it is the beginning and ending of the Clavicle of Salomon, wherefore you must keep this book secret.

¹ From Additional MS 36674 with the spelling modernised.

Chapter 24

The Blessing of the Salt ¹

Afterward take salt and bless it after this sort:

"I bless thee in the name of the Father, the Son and the Holy Ghost. Amen. The blessing of God the Almighty Father be upon thee and all goodness enter into thee wherefore I bless thee and sanctify thee that thou help all this present."

And this done say "Benediciti Omnia Opera Domino." Afterwards take the sweet odours consecrated and throw them into the Bath and wash thee and being in the Bath say "Amane, Mameto, Inzaron, Poltibon, Amagno, Lameton, Caron, Sutron, Gardon, Non, Mameraon, Tameraton, Fabron, Sanon, Nazmon, Stilon, Funcon."

This said say this Psalm ² "Benediciti Omnia Opera Domnini" and wash thee saying "In the name of the Father and of the Son and of the Holy Ghost Amen." Which done go out of the Bath and put on thine Linen clothing as shall be said of clothing. And let his followers do after the same sort.

End of the Supplementary Chapters
Of the Second Book

¹ From Sloane MS 3645.

² This is not actually a *Psalm* but a Canticle added to *Daniel* 3:57.

KEY 3 Universal Treatise Family Traité Universal des Clavicules de Salomon

Wellcome MS 4669 Art. 2 1796

Universal Treatise of the Keys of Solomon¹

¹ This version of the *Key of Solomon* is similar to that of Lansdowne MS 1202 Livre Troisieme, and is effectively a precursor of the *Grimorium Verum*. That grimoire owes much of its contents to the *Key of Solomon*. In fact the first publication of the *Grimorium Verum* occurred in 1817 (although it bore the spurious publication date of 1517), just two decades after the completion of this manuscript. See Peterson *Grimorium Verum* (2007), pages 79-87 for more details of how this version of the *Key* was incorporated into the *Grimorium Verum*.



TRAITÉ UNIVERSEL DES CLAVICULES DE SALOMON.

LIVRE PREMIER.



[p. 77]

FIRST BOOK

Before you can be successful with the rituals that follow on from here, you should draw the following figures, written on virgin parchment with your blood or with the blood of a male sea turtle,



Put the first letter of your name in the [semi-] circle A and the first letter of your surname in the semi-circle B. And then, in order to get the best results, engrave these figures on a piece of Emerald, Ruby or a piece of red Marble, or even on a piece of Heliotrope, which is a stone that has a great rapport with Solar Spirits, [p. 78] and especially with those that are gentler than the others. If a woman is to perform the Operation, then she should carry the stone in her left pocket or between her breasts. A man should write this diagram during the day of Mars. A woman can engrave it on all other days.

Concerning Spirits and Their Power

The Superior Spirit is the Prince called Lucifer, after whom comes Belzebut.¹ The Inferior Spirits, who are subject to Lucifer live in Europe and Asia.² Those who depend upon Belzebut live in the Americas: Lucifer and Belzebut have two leaders beneath them who command their subjects, and to whom all power is attributed and who direct everything that happens in the entire world. They appear to their subjects in the form of a horse, serpent or a goat, and they appear to their leaders with their usual true appearance.³



When you wish to gain something from them, first of all you must have their characters ready at hand and if you forget [p. 79] to do so, you risk annoying them. Lucifer has Sirachi and Satanachi under him:

There are their characters: Sirachi



Sathanachi.



The [chief] Spirits under Beelzebut are Agaterop and Hymateh:

Here are their characters: Agaterop





r4 +

The Leaders of Elector [Elestor] ⁵ are: Stephanuta and Resbiroth:

whose characters are: Stephanuta



Resbiroth.

@Å

¹ Beelzebub, a Hebraic pun on Beelzeboul or Ba'al-zebub, the Philistine god of the Heavens. Said by the Pharisees to be the demon used by Jesus to effect his miracles (see *Matthew* 12:24-29).

² This attribution of the major demons to continents comes originally from their attribution to the four Cardinal directions in Greek versions of the *Key*: Lucifer to the East (Asia and Europe); Beelzebub to the South (Africa); Ashtoreth to the West (America); and Asmodai to the North. These directions are often scrambled in later grimoires like the *Grimorium verum*.

³ The left hand sigil of Lucifer belongs to Europe and the right hand to his functions in Asia.

⁴ An additional marginal insertion by a later hand. Hymateh also spelled Hymaeth in the MS. ⁵ Elestor/Elector is not mentioned again except in the illustration above. However the Alibeck edition of the *Grimorium Verum* identifies Elestor with Ashtaroth (attributed to America).

The Veritable Key of Solomon

[Spirits Ruled over by Duke Syrach]

There are most certainly other major Spirits apart from the ones we have just mentioned and who have Syrachi as their Leader.¹ Their names and their characters are in accordance with their powers.

Elanthil, or Chauntha has power over all riches, which he can give and take away. This is his character

Rosochim, or Roschim gives and takes away the ability to know what is

happening in the affairs of the State: or even

Beschard has power over the winds, ice, thunderbolts, hail, snow, rainfalls of toads and other kinds of seasonal bad weather.



Here is his character:

[p. 80] Frimolh has power over everything concerning love. He stirs up and inhibits passion, and he can extinguish or increase love in a young girl, and can cause a woman to miscarry. The following diagram is his character,

which is drawn in this way:

Mertiel or Jeurtiel will transport you to wherever you want in an instant. His character is as follows:

Syrumel or Slittareth will make audiences feel as he wills them to, by day or

by evening. Here is his character:

Syrechaël will offer other things to you. He rules over weapons of fire. His

character is as follows:

¹ Or Sirachi. See Skinner Complete Magician's Tables (2006), Table M69.

Stepoth will let you see the farthest reaches [of the Earth] or he will take you to them. Here is his character:

Fégol will let you see horrible monsters and chimeras.

Here is his character:



Stumet will meddle with Scripture and here is his character as follows:



[p. 81] Frastiel or Feultiel will bring you any manner of death that you wish.



His character is as follows:

Galoneti causes and heals all manner of illnesses, even venereal. Here is his

character:

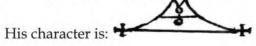
Surgatha has the power to open all locked objects. His character is written in



Menail renders you invisible. Here is his character:



Glitia prepares sumptuous banquets, exquisite dishes and delicious wines.

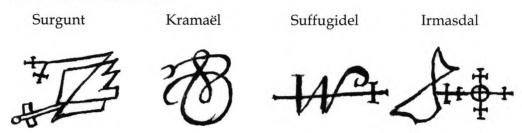


[Spirits Ruled over by Satanachi]

There are forty-four demons under the direction of Satanachi and the four principal ones are Surgunth, Kramaéël, Suffuriel and Irmasial.¹

¹ Spelled Surgunt, Kramaël, Suffugidel and Irmasdal in the illustration.

Here are their characters:



Later on in this chapter, we will see the conjurations and the way we can command not just the Spirits [p. 82] we have just been talking about, but also the Spirits whose characteristics we will discuss in due course.

There are also millions of other Spirits, the names of whom there is no information and still there are others, whom we cannot utilise. Since whoever has acquired the ability to command the Leaders, can also easily make the Leaders' subordinates obey him. Even so, [without this] it is impossible to make just one single Spirit come. We will simply mention the names of a few other Principal Spirits who are in command of the others.

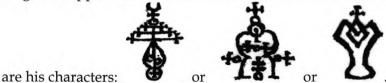
Dagoteraptar and Eliogaphatel have authority in underground places, where treasures under the charge of Resbiroth lay. In principle, there is also Hacel

and Sergulas, whose character can be or even or even

Hacel teaches how to write all manner of letters and to speak all kinds of languages, how to uncover secretly written letters and to work out what they

mean. His character is as follows: or even

Sergulas supplies all sorts of instruments to make all sorts of machines. Here



There are other Spirits of Air and of Fire, who have no importance for our Workings. [p. 83]

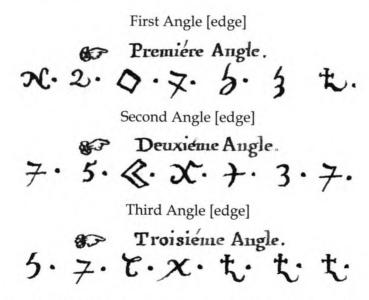
[Making the Wand]

In order to [now] carry out the Key of the Work, as far as the wand is concerned, it needs to be made of hazel wood, cut when the Sun enters into Gemini on the day and at the hour of Saturn and when the Moon is waxing.

Before going to the woods to cut the wood, you should fast for three days.

Then you need to engrave it with these characters on both ends. When you want to perform your Operations, hold it in your left hand and when you don't need to use it, wrap it in a cloth of black silk or black wool. It needs to be two foot in length. Make sure that you do not talk to anybody at all on the day that you cut the wood and in addition, it should be cut into a triangular shape as illustrated below:

Here are the names, which you will have to put on each side of the triangle [edge], and you will need to write it with some blood from the Finger of Saturn.



The wand needs to be wrapped in a piece of black cloth, as I have already stated and when you wish to use it, hold it in the air, naming the Spirits which you are conjuring up and then place it [p. 84] on the Circles, Characters, or Talismans.

¹ Deux pieds.

[Sundry Expriments]

To Make it Rain

Take some brine and place it in a circle, marked on the ground in the manner which has already been explained in the chapter concerning Circles. Place the heliotrope stone against the right side of the staff, having written the symbols of Bécard on the left-hand side and the symbols of Eliogaphatel in the middle and holding it against the Staff, recite these words:

"Eliogaphatel, Heaven is composed of clouds, dissolve now into water."

When you have spoken these words, rain will fall in abundance.

To make the brine, take some river water and place a little salt with some mud into it: boil it for a quarter of an hour over a fire and throw a little piece of pumice stone into it, and then it should be ready for use.

To Make it Snow

Do as above, using the prescribed brine but instead of the symbols of Eliogaphatel, use those relating to Lucifer.

To Open all Locked Things

Take a magnetised stone and make a Cross [p. 85] of Saint Andrew on it. Place it over the Magic Wand and mark out a circle with it, and within the circle trace a square. In each of the corners of the square, place the symbols for Surgath and around the Circle, place four branches of Honesty herb,¹ and say these words in a low voice, holding the stone piously in your hands:

"Reschath, Surgath, Menail, Resmichal, Regardamor & Chirmuth."

Then, cover the whole lot with lead filings, and if you carry the magnetised stone with you or hold it before you, or if you place it on locked objects, they will all immediately open up.

To Have As Many Pieces of Gold as You Wish

In order to have as many pieces of gold as you wish, make as many round circles of prepared parchment paper as mentioned below. Stick them together and on each side, write how much money you wish to have. Then cast a Circle and inscribe the symbols of Claunth on them. Then, holding your

¹ D'herbe Lunaire.

wand, lift all the pieces of parchment paper up in the air and recite these words by the keyhole of the door to your room:

"Claunt, la Febam, Sigluth, Temterans, Tagam, Serraux, Christhren, Elibanoth, Nerhin, Iretrem."

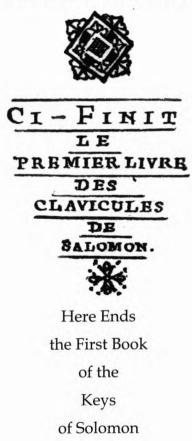
Say them at night and then go to sleep for an hour without thinking [p. 86] about silver or gold, and in place of the parchment paper, you will have money of great value.

To Hear Pleasant Music

Place the symbol of Elepoth or Kepoth into a Circle and recite these twelve following words:

"Ador, Elepoth, Cheluth, Migareth, Cubot, Sylma, Sirath, Fernechel, Rottomaron, Surcollen, Agra, Seron."

And immediately you should hear one of the loveliest pieces of music.





LIVRE SECOND, DES CLAVICULES

SALOMON.





L FAut avant de rien commencer, invoquer le Nom du SEIGNEUR, de qui toutes choses célestes, ou terrestres, dépendent, et que les

Esprits bons et mauvais honorent.

Second Book of the Keys of Solomon

Before beginning anything, you need to invoke the name of the Lord, on whom all things, Celestial or Earthly, depend and whom the Spirits, good and evil, honour.

In order to possess this knowledge, you need to fear God, to be pure of heart, to be of good repute¹ and not yield to the sensual pleasures of the flesh.

¹ Literally good in other people's mouths.

Each one of these Arts depends on Celestial Intelligences,¹ which after God, cause the whole World to move. But most of all, do not invoke the Inferior Spirits, if you have not already conjured the Superior Ones beforehand, who are as many in number as there are the [nine] Heavens and [four] Elements, numbering thirteen [in all]. [p. 88]

[The Thirteen Superior Intelligences] ²

Oriphiel has under him 10,000 Spirits	10,000
Firmamentum	9,800 3
Magriel	9,100
Uriel	5,000
Pamachiel	4,040
Pomeriel	3,100
Sabriel	2,000
Nécariel	1,500
Charariel	500
Ponteriel or Pentacriel [or Pantériel]	200
Araton	150
Agiaton	130
Begud	
Tainor or Tainet	100

The other Spirits, good as well as evil depend on these Intelligences and they are ready to obey the commandments of their Superiors, and have no other name other than the 'Amalthei'.

¹ 'Intelligence' was often used as a synonym for angel.

The sigils of these 13 Spirits are to be found in the Fourth Book of this *Key*.

³ Not the name of a spirit, but maybe originally an indication that Orphiel was above the Firmament.

The Veritable Key of Solomon

Concerning the Virtues of the Thirteen Superior Intelligences

Orifiel [or Oriphiel] is the closest to the abode of God and he is the Prince of all the others. He possesses divine knowledge, that is to say, Theology, [p. 89] Metaphysics, and Prophesy, and can cause you to be transported in an instant from one place to another. He can make you invisible; he teaches things from times past and from times to come. He teaches those who conjure him through his inferior Spirits.

Magriel bestows the Art of divination, teaches disputation, uncovers secrets of the heart, puts people in their place, educates others, and also gives knowledge of the Stars.

Uriel teaches geometry and perspective and he instils knowledge, and uses this to bestow people with intelligence in an instant; he makes people studious, virtuous and pleasant. He has the power to give people the lightness of the birds in order to fly in the air, and he bestows invisibility.

Pamachiel gives the power to interpret dreams, and teaches the properties of animals, which he commands. He makes people see monsters, and gives life and death, rules over hunting and fishing and transforms people into pigs, dogs and bulls, etc.

Pomeriel makes people courageous, creates warriors, making them invincible and invulnerable, and uncovers the secrets of the enemy for them, causing them to attack profitable cities, and allows them to discover their weak spots and to enter into them.

Sabriel experiments with chemistry and with the transmutation of metals, he draws the dead from their graves, stops the [p. 90] course of the sun, provokes meteor showers and prolongs the life of men.

Nécariel teaches grammar, logic, medicine and all the liberal arts, as well as the properties of unknown herbs, and passes admirable qualities on to the plants, makes men healthy, changes old-age into youth and gives life and death.

Charariel gives the means to make oneself loved by others, makes men attractive to women, so that with one look, women become enflamed with passion for them; he inspires the modesty and virtue which women should demonstrate towards their husbands; he gives and takes away sexual prowess, beautiful facial lines, beauty, and excites and extinguishes love.

Pantériel deals with the Circulatory Art,1 gets involved with commerce on the

¹ L'Art Circulatoire.

land as well as on the sea; he rules over games of chance, sets prisoners free and prevents sailors from drowning during storms.

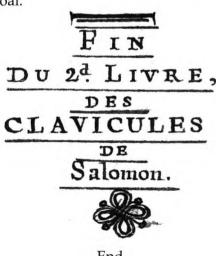
[Araton]

Agiaton deals with the Art of Divination from the flight of birds and from the movement of the waters; teaches the properties of fish and uncovers treasures hidden in the sea.

Bégud inspects all matters of the waters, hindering all sailing vessels or allowing them to set sail, quietens or stirs up storms, and becomes involved with sea battles. He also rules over rivers, brooks and lakes.

Tainor teaches agriculture, makes the fields fertile and destroys harvests. He also rules over the vines, gives good [p. 91] wines or makes the juice of the grape to flow away.

From the above, you can see what you can expect from each of the Intelligences and for what purposes each are good for. You can therefore conjure each one of them for things correlating to things they rule over. Above all, do not forget to ask each one what he is skilled at, without demanding any skill which belongs to another, and [make sure to] perform everything that has been outlined in the chapters concerning Conjurations so you can be sure to obtain what you ask for, provided that you have prepared yourself properly and that you have the required qualities. Above all, consider that the purity of the body and spirit is a necessary requirement for reaching your every goal.



End of the 2nd Book of the Keys of Solomon



TROISIÉME, CLAVICULE

SALOMON.



OUR jouir de tous ces Esprits et produire les vertus qui sont attachées à chacun, les Mages se servent de plusieurs Instruments, SAVOIR.

Third Book of the Key of Solomon

In order to benefit from all these Spirits and gain the characteristics attributed to each of them, Magicians make use of several instruments. For instance, there is the Circle, the Pentacle, the Sword, Exorcised Water, Incense or Perfumes, Blood, Ink, Virgin Parchment, the Time and the Place, Invocations and Conjurations of Spirits. And we will deal with all of these things in ten chapters, without which, you would not be able to understand and perform any Operation, nor would you be able undertake anything at all found within this Treatise. Despite the fact that it has been divided into four Books or Sections, it is nevertheless a complete Book, from which nothing can be removed.



CHAPITRE Ler Du Cercle.

[p. 94]

First Chapter

Concerning the Circle

When you come to perform your Operation, at your chosen location, draw a circle within a square into which you can fit comfortably with another person. Divide the circle and square into four equal quarters corresponding to the four quarters of the world. For the rest, see the following figure to make sure you conform to it.

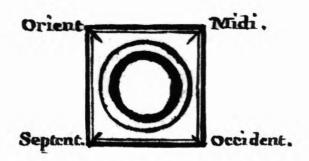
Before entering into the Circle, sprinkle it with exorcised water and recite the following prayer along with your companions.

Prayer

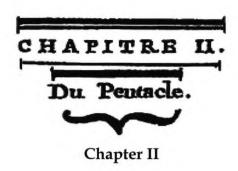
"Conditor coeli & terræ, qui per tua Sacro Sancta mysteria servis tuis, ut miracula abstrahent quando opus. Vel exaudi nunc preces famuli tui & promissionem tuam conserva omnemque que malignum spiritum ab hoc circulo repelle, sitque mihi quæso propagnaculum et præsidium ab amni immunda Creatura, sitque tibi laus honor & Gloria; Per omnia sæcula seculorum."

Then you should cast the Circle, without which any Operation you perform would be ineffective.

¹ Maker of heaven and earth who through your Sacrosanct mysteries for your servants, so that they divert miracles when there is need. If you will, hear now the prayers of your servant and keep your promise and repel every wicked spirit from this circle, and be, I beseech, a bulwark and defence against all impure creatures, and let there be praise, honour and glory to you; for ever and ever.



[p. 95] When we mentioned the Circle in the Magical Arts, we are referring to the Circle of Solomon and not to the other common Circles because it is only within this Pentacle that you can find the Most Holy and Most High Names of the Lord Adonay and AGLA.



Concerning the Pentacle

The Pentacle is the principle instrument of the Art because without it, you cannot perform any Operation. All power and virtue are contained in it. It is through this that all the Spirits, good or evil are forced to obey and to come when the person performing the Operation commands them.

Take notice that for every one of the Spirits you can invoke, the Pentacle always remains the same, large or small and in accordance of the characteristics of the Spirit you are invoking. However, it is important to make sure that you put the Symbol of each respective Spirit in the Pentacle. This is how you should prepare the Pentacle.

Take four different metals in equal parts and a glass full of Heliotrope juice and some Honesty herb, which you pour into the glass when the Sun enters Cancer. Pour all of this onto the fire, which you should exorcise in this manner: [p. 96]

"I exorcise thee, Creature of Fire, by the Most High Names of Iskios and Iskivios, may every lowly Spirit flee from thee and may everything be done in accordance with the will of the Most High who lives and reigns through all the Ages."

When you have said this, pour the aforementioned mixture into a mould sunken¹ into sand and in the shape of an octagon, before sunrise, and during periods of heat-waves,² and when the Moon is full.

This is how you should engrave the Pentacle and you need to recite these words ten times over as you do so:

"Ancor, Magaras, Elaminio, Zaphalon, Tirchyps, Nabstah, Phaiel, Maphut, Mapsohad, Gemathon, Carbos, la Motha, Nachao."

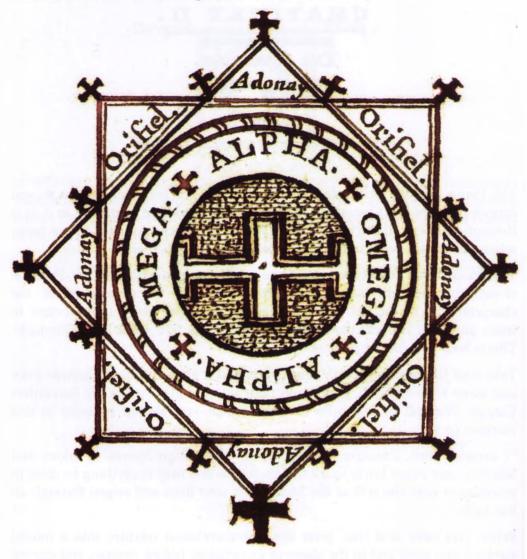
In the corners, you should write the name of the Intelligence you are using, as

-

¹ Moule insablé.

² Avant le lever du Soleil.

can be seen below: [for example] Orifiel.



[The standard Pentacle format]

[p. 97]

[But] if you want to obtain anything from Megriel [for example], you need to engrave Megriel in all the corners of the Pentacle.

There are as many small Pentacles as there are Secrets of the Art and Science, which have been given to us by the Amathei Spirits, which are very useful symbols for your experiments and this is how to create them.

Take a piece of virgin parchment on which you should draw the symbols illustrated in the Fourth Book of the *Keys*.

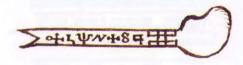


Chapter III

Concerning the Sword

You should have a knife made of steel, three foot long and whose handle is made of crystal, marked with the symbols as shown below, written in the light of the Full Moon and with human blood. You should hold it in your left hand and when you have entered into the Circle, awaiting the arrival of the Spirits.

Here is the shape of the Sword and the symbols, which you need to write on it:



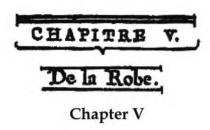


Chapter IV

Concerning the Blessed Water

Take some blessed water, which Priests use, and [p. 98] use it to sprinkle all necessary objects while saying:

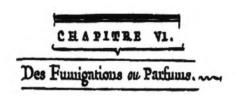
"Lord Adonay, help me in his my Working which I am about to begin. Make the Spirits which I call come to my aid and may they be ready [to obey] my commandments, all of which are for your glory, because you alone are everything and will be until the end of the Ages."



Concerning the Robe

This should be the kind of robe that a Pontiff or a Priest wears, and you should have all the ornaments they use with them. When you have blessed it, put it on while reciting this Prayer:

"Larim Malchibe, Madius, Burchas, Erichais, Curniram, Salbail, Pomeres, Gzabar *devintay iteram gramin*. Nauonia, Staphiel Baraum. Lagines Guiftui, Salugol, Damitais Magoli casul. Eloha Joël Elohâ."



Chapter VI

Concerning the Fumigations or Perfumes 1

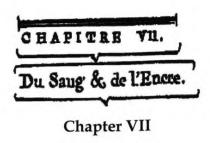
Make some perfumes from aloes, musk and balm. Put the whole lot together into a vase whose lid has been pierced. And when it is the right time, throw this mixture onto the fire while reciting the following Prayer:

"Domine malignos odio habui et legeni tuam dilexi suscipe me secundum eolquium tuum et non confundas me, adjuva me et salvus ero et meditabor in justificationibus tuis semper."²

Then keep these perfumed items for your use during your Operations.

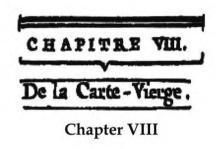
¹ Fumigation and suffumigations refer to the burning of incense, not the destruction of pests. In Greek texts fumigations are referred to as $\theta \nu \mu i a \mu a \tau a$.

² Lord, I have hated the unjust: and have loved thy law, Uphold me according to thy word, and let me not be confounded in my expectation, help me and I shall be saved and I will meditate always on thy justifications. [Psalm 118:113, 116-117].



Concerning the Blood and Ink

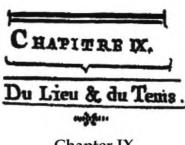
The blood you need to write with, needs to be from a brave man or from a girl who has a hot temperament, or it could even be from the animal kingdom; for instance, blood from a scorpion, a cockerel, a dog or from an owl, which you should store in a bronze container, ready for use in your Conjurations. For the work, it may be common [blood], but you should nevertheless take care to exorcise it before using it, as has been stated beforehand.



Concerning the Virgin Parchment ¹

Here is the preparation for the parchment that is called [p. 100] 'Virgin Parchment' in the Art. Take the skin of a young kid goat that you have sacrificed with the Sword and when you have prepared it, let it then dry in the sun during the period of a full Moon. Then perfume it, place it in a box made from hazelnut wood, and keep it for use as the occasion dictates.

¹ Carte, but here probably meaning parchment rather than 'card'.



Chapter IX

Concerning the Place and Time

Choose a place far from all crowds and if at all possible, it should be high on some mountain and towards the North, or equally, you may choose a location in a forest. You could also choose an underground cavern provided that there is an opening at the Northern face.

The most propitious time to carry out any magical Operation and invoke Spirits is during the morning before sunrise or even in the evening during sunset. There should be no clouds in the sky and the weather should be especially mild. Always make sure that you are facing towards the North.¹

As you arrive at the location you have chosen, begin by making a fire, taking out your perfumes and throwing them onto it as has been discussed above. The Master should then order his companions [p. 101] to recite a Prayer, which we have already mentioned.



Regarding Invocations and the Conjuration of Spirits

After you have prepared everything that has been mentioned, and after you have fasted for seven days during which, you should have started to recite the prescribed prayers, take yourselves to the predetermined location with

¹ This is different from the more usual instruction to face East.

your companions, making sure that you have supplied yourself with all the necessary things to be able to carry out your Operation. And when you have arrived there, cast the Circle and then after you have put on your robe, which we have mentioned, along with all the other necessary things you need, hold the Sword in your left hand and the Pentacle in your right. Then enter into the Circle with your head uncovered and when you in it, fall onto your knees along with your companions and recite the following prayer, in which you will find the 72 Sacred Names for the invocation of Spirits, given by God himself to those who have been initiated into the Mysteries.

Prayer

"Vehu-iah, Ieli-El, Sita-El, Elem-Iah, Mahab-iah, Lela-El, Acha-iah, Bahet-El, Hazi-El, Alad-Jah, Lavi-ah, Aha-iah, Iejaz-el, Mabah-el, Hari-El, Hakam-iah, Leav-iah, [p. 102] Cali-el, Levuiah, Ahaiah, 1 Nelchael, Pahaliah, Iejiel, Melahel, Hahviah, Nitahia, Haaiah, Ierathel, Sechiah, Rejiel, Omael, Lecabel, Vasariah, Jehuiah, Lehaiah, Chavakiah, Manad-El, Aniel, Haamiah, Rehael, Jejazel, Hahael, Michael, Vevaliah, Ielahiah, Saaliah, Ariel, Asaliah, Mihael, Vehuel, Daniel, Hahasiah, Iminamiah, Nauael, Nithael, Mebaiah, Pojiel, Nemamiah, Iejali-el, Hera-el, Mizrael, Umabel, Iahhel, Anavel, Mehiel, Damabiah, Menikel, Ejael, Habuiah, Roheel, Iabamiah, Hajaiel, Mumiah."²

When you have finished reciting this prayer with great humility and devotion, turned towards the North, you should invoke the Spirits or Intelligences, who make the Circle move,³ and then you should name what you principally wish to obtain and this is how you should proceed:

"I conjure you Intelligences of **S**, who govern the World through the Commandment of the Most High, by the Holy Names, which God has revealed to his Servants, to assist me in time of necessity, and thus do I invoke you and plead with you to send me your Amathey Servants,⁴ that they may carry our my desires. In your Name, prevent them from instilling terror in me and let them appear to me in beautiful human forms, or in that of a gentle or domestic animal."

¹ The words are struck out in the original text.

² Actually this prayer is a recital of the names of the 72 Shemhamaphorash angels. See Skinner & Rankine, *Goetia of Dr Rudd*, 2007 and Skinner (2006), Table A24. You can see that each angel's name is made from a stem, plus either –iah or –el. Yah and El are the archetypal Hebrew godnames. The stems come from three verses in *Exodus* 14:19-21. A few missing hyphens have been silently inserted, in the first half, but otherwise capitalisation, hyphenation and spelling are untouched.

³ Qui font mouvoir le Circle.

⁴ Amathei.

The Veritable Key of Solomon

[p. 103] When you have recited this invocation, sacrifice a cockerel with the Sword, prepared in the name of the Intelligence you have invoked and throw it onto the fire. Exorcise and grind the remains to a powder and gather them up and mix it with water and drink the concoction along with your companions, while reciting the following words: "Gogmagog bibimus, Gogmagog vincimus."

When you have finished everything, hold the Sword in your left hand, the Pentacle in your right and turn towards the North and speak these words:

"Hahial haih, who is not made in the image of God, we conjure you by the great and ineffable Name Tetragrammaton. And by your Princes of whom you are but the Almat[h]ei [Spirits], to appear immediately and to obey us."

Say the prayer and the Seventy Two Names for a second time and when you have spoken it, blow towards the four quarters of the World marked in the circle, but if you see nothing, recite the following Conjuration, which is quite potent:

"Dæmon, I conjure you by the Name Adonay, by the name of Elohim, by the ineffable Name of On Sabaoth Saday" and finally by this prayer;

"Ancor Ecomenin Cachio *interam bichios* Poliseps, Dossieanus Calastrici Becamen Agiani Tembial Bara Faralgah, Monfaras Belgut Falatim malmas Dacebeai *acham ut apparatis mihi in pulchra & visibili forma.*" ¹

You should then hear loud noises and melodies made with [p. 104] different instruments such as the timbales, guitars, harps and clarions and you should see flames. Do not be afraid, because after these apparitions, the Spirits should take on the appearance of a human or domestic animals. Then present them the Pentacle while saying:

"Behold your confusion, behold my Sword, be rebellious no more, but be obedient."

You can now ask them what you wish and they should inform you of what you wish to know, or they will take you to wherever you want to go without ever abandoning you until you give them permission to leave. It is of utmost necessity to prepare the Circle well. It serves for your Operations as well as being a rampart and fortification of protection against evil Spirits.

Up to now, we have taught you the path of the Sages, by which means you can do anything and obtain anything. May misfortune befall whoever uses these teachings for evil purposes. Once you have attracted the goodwill of the Spirits, you should live in honour, and nothing should be impossible for you.

¹ So that you appear to me in a beautiful and visible form.

To crown our work, we are going to reveal the different Pentacles [in the next Book]. 1

FIN
DE LA
MCCLAVICULE
DE
SALOMON.

End

of the

IIIrd Key

of

Solomon

¹ These are not the pentacles usually associated with the *Key of Solomon*.



LIVRE QUATRIÉME DES CLAVICULES DE SALOMON.

Des Expériences.

L nous reste à parler des Expériences, et comment on peut acquerir toutes choses par les différentes Pentacles: Nous commencerons par les Caractères d'Ori-

fiel; Souvenez-vous que tous doivent être faits selon notre premier dire, sur une Carte-vierge. Pour acquerir les Sciences en vertu d'Orifiel, il faut porter sur son cœur le premier Pentacle.

[p. 105]

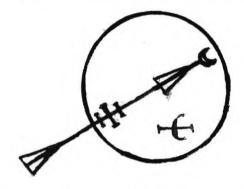
Fourth Book of the Keys of Solomon

Concerning the Experiments

It only remains for us to discuss the Experiments and how to acquire things using different Pentacles. We will begin with the Characters of *Orifiel*. Remember that everything needs to be prepared in accordance with what we have said before and it needs to be written on a piece of virgin card. In order to acquire knowledge by virtue of Orifiel, you should wear the First Pentacle over your heart.

First Pentacle

PREMIER PENTACLE.



[p. 106] When you want to travel to a distant place, create the following Pentacle during the day and hour of Jupiter and when you wish to perform your Operation, place it on the underside of your shoes.²

2nd Pentacle

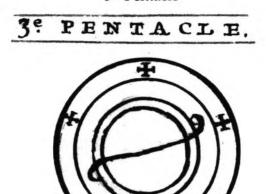
2º PENTACLE.



¹ These pentacles relate directly to the list of 13 Spirits in the Second Book.

² This second Pentacle also relates to Orifiel.

In order to be invisible, make the third Pentacle and carry it on your left arm. 1 3rd Pentacle



[p. 107] In order to make a dead man talk, draw the fourth Pentacle with the blood of an owl before sunrise during the day and hour of the Moon and hold it in your right hand while uttering these words: "Godmaglo, speak and answer me!"²

4th Pentacle





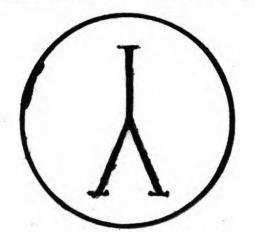
¹ The third Pentacle also relates to Orifiel.

² The fourth Pentacle probably relates to Sabriel.

In order to acquire knowledge from Magriel, make the fifth Pentacle:

5th Pentacle

5º PENTACLE.



[p. 108] If you make the sixth Pentacle, you should hear a voice, which will tell you everything that you ask for, even the future.

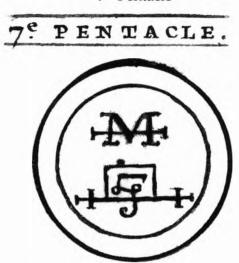
6th Pentacle

6º PENTACLE.



In order to acquire honour and dignity, you should draw the seventh Pentacle when the Sun is in the sign of Leo.

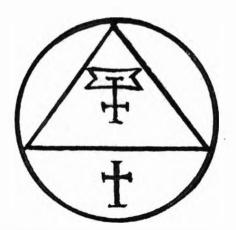
7th Pentacle



[p. 109] When you wear the eighth Pentacle on your person, you will be loved and be well received everywhere. Create this one to make Euriel favourable towards you. It needs to be made in Moonlight and during the day and hour of Saturn.¹

8th Pentacle

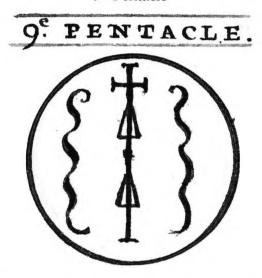
8º PENTACLE.



¹ The eighth Pentacle probably relates to Charariel.

You can make the ninth Pentacle to acquire the knowledge that the Spirit *Pomeriel* offers. It must be inscribed with the blood of a hoopoe bird during the day and hour of Jupiter.

9th Pentacle



[p. 110] The tenth Pentacle is made to make *Sabriel* more favourable in matters of love, made during the day and hour of Venus. It is especially favourable for lovers and you will be well received by women as long as you wear it on your left side.¹

10th Pentacle

10° PENTACLE.



¹ It would seem that the tenth Pentacle is more appropriate to Charariel.

The eleventh Pentacle is useful to rise up into the air without being seen. It needs to be made during the day of Mercury and whoever uses it must wear it on his head.¹

11th Pentacle



[p. 111] In order to find hidden treasure, the twelfth Pentacle is made for the method characteristic of Tenor [*Tainor*]. You need to make it in the middle of the night by a main road. Whoever makes the Pentacle must only use lamplight.

12th Pentacle

12º PENTACLE.



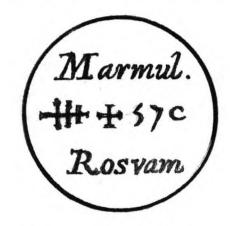
¹ The eleventh pentacle relates to Uriel.

In order to take on any shape that you desire, and to transform yourself into any animal that you wish, you should inscribe the thirteenth Pentacle on a piece of Crystal with the blood of a black pigeon, while holding it in your hand. Whoever performs this Operation should recite the following words:

"Tamor Chalo, Masmur Joha."1

13th Pentacle

13° PENTACLE.



[p. 112] In order to make *Pamachiel* favourable towards you, you need to make the fourteenth Pentacle when the Sun enters into Capricorn.

14th Pentacle

14º PENTACLE.

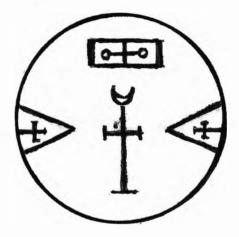


¹ This thirteenth Pentacle also probably relates to Tainor.

In order to command animals, you need to draw the fifteenth Pentacle with the blood of a toad when the Sun is entering into Capricorn.¹

15th Pentacle

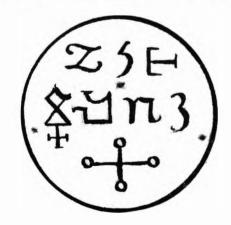
15º PENTACLE.



[p. 113] The sixteenth Pentacle is made during the day of the Moon. It comes under the governance of *Tainor* and is used to work miracles.

16th Pentacle

16e PENTACLE.



¹ The fifteenth Pentacle relates to Pamachiel.

The seventeenth Pentacle is used to prevent shipwrecks and needs to be drawn with the blood of a sea fish. You should wear it over your stomach.¹

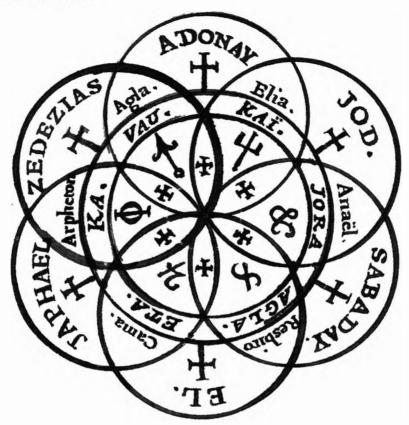
17th Pentacle

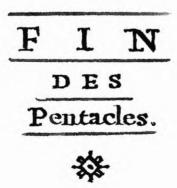
17. PENTACLE.



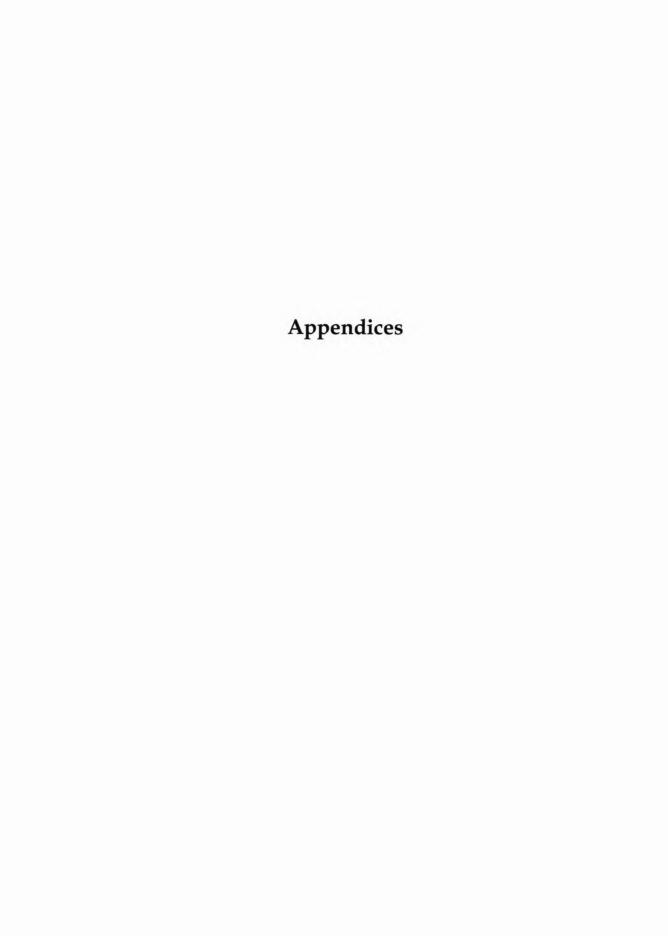
¹ Probably under the auspices of the Spirit Bégud.

[p. 114] This figure needs to be drawn on a piece of linen cloth and it is used to wrap the Pentacles in.





End of the Pentacles [and of the Fourth Book]



Appendix A - Key of Solomon Manuscripts

This list is a work in progress, which we hope will be of use to the serious student who may wish to expand it.

Language	No	Collection and MS	Date	Group
		BL Sloane MS 3847 #1	1572	TG
		BL Additional MS 36674	16thC	KK
		Bodleian Aubrey MS 24 (English & Latin)	1674	Zk
		BL Sloane MS 3645 #1	17thC	KK
English	9	John Rylands GB 0133 Eng MS 40 (Sibly)	1789	RS
		Crawford MS 158	1789	RS
		Sibley Private Collection MS 4	1792	RS
		Jerusalem MS Yahuda 18	18thC	RS?
		Edward Hunter Private Collection MS 3	18/19thC	RS
		Bibliothèque Nationale MS 14783	?15thC	` `
		BL Harley MS 3536 [#1]	17thC	
		Harvard Houghton MS Fr 554	17thC	Arm
		Harvard Houghton MS Fr 555	17thC	SS
		BL Lansdowne MS 1202	17thC	Arm
		Wolfenbüttel MS Extravagantes 39	17thC	
		BL Lansdowne MS 1203	17/18thC	Ab
		BL Harley MS 3981	17/18thC	AC
		Milano Ambrosiana MS Z 72 sup	17/18thC	
		Wellcome MS 4655	1725	CMC
		Wellcome MS 4656	1725	CMC
French	51	Harvard Houghton MS Typ 833	1779	Ab
Prench	31	BL Additional MS 39666	1732/1782	CMC
		Lenkiewicz Private Collection MS 1	1732/1782	CMC
		Warburg MS FBH 80	1732/1782	CMC
		Bibliothèque Méjanes CGM 1918	1784	AC
		Wellcome MS 983 [#1]	1709?/1789	RS
		Wellcome MS 4661	1796	RS
		Wellcome MS 4669 [#1]	1796	AC
		Wellcome MS 4669 [#2]	1796	UT
		Wellcome MS 4670	1796	RS
		John Hay MS BF 1611	1798	RS
		John Hay MS M313	1798	RS
		BL Kings MS 288	18thC	AC
		BL Sloane MS 3091	18thC	AC

Language	No	Collection and MS	Date	Group
		Lenkiewicz Private Collection MS 2	18thC	RS
		Bibliothèque de l'Arsenal MS 2346 [#2]	18thC	RS
		Bibliothèque de l'Arsenal MS 2347	18thC	Zk
		Bibliothèque de l'Arsenal MS 2348	18thC	AC
		Bibliothèque de l'Arsenal MS 2349	18thC	Arm
		Bibliothèque de l'Arsenal MS 2350	18thC	SS
		Bibliothèque de l'Arsenal MS 2493	18thC	SS
		Bibliothèque de l'Arsenal MS 2790	18thC	Zk
		Bibliothèque de l'Arsenal MS 2791	18thC	SS?
		Bibliothèque Nationale MS 24244	18thC	
		Bibliothèque Nationale MS 24245	18thC	
		Bibliothèque Nationale MS 25314	18thC	Ab
		Genova MS B VI 35	18thC	
		Harvard Houghton MS Fr 553	18thC	CMC
		Neuchâtel MS A18 (formerly 24079)	18thC	
		Wellcome MS 4657	18thC	RS
		Wellcome MS 4658	18thC	AC
		Wellcome MS 4659 #1	18thC	AC
		Wellcome MS 4659 #2	18thC	UT
		Wellcome MS 4660	18thC	RS
		Wellcome MS 4662	18thC	TG
		Wellcome MS 4666 [#1]	18thC	AC
		Wellcome MS 4667 [#1]	18thC	UT
		Wien MS 11517	18thC	
		Yale Mellon MS 85 [#1]	18thC	
		Wellcome MS 4664	1825	SS
		Bononiensis MS 3632	1440	GO
		BL Harley MS 5596	15thC	GO
		Neapolitanus MS II C 33	15thC	GO
		Monacensis Codex Gr. 70	15thC	GO
		Parisinus Codex Gr. 2419	15thC	GO
Greek	20	Vindobonensis Codex Gr. 108	15thC	GO
Hygromanteia	20	Taurinensis Codex VII	15/16thC	GO
Solomonikê		Dionysiou Convent, Mount Athos MS 282	16thC	GO
		Gennadeios Library MS 45	16thC	GO
		Mediolanensis MS E37 sup., Milan	16thC	GO
		Mediolanensis MS H2 infer., Milan	16thC	GO
		Metamorphoseos Convent, Meteora MS 67	16thC	GO
		Milano Ambrosiana Codex 1030	16thC	GO

Language	No	Collection and MS	Date	Group
		National Library Athens MS 1265	end 16thC	GO
		National Library of St. Petersburg MS 575	17thC	GO
		Paleographic Museum St. Petersburg MS?	17thC	GO
		Greek Hist. & Folk. Soc. Athens MS 115	early 18thC	GO
		Atheniensis Codex Gr.	18thC	GO
		National Library of St. Petersburg MS 646	18thC	GO
		Atheniensis Codex 30 (Codex 167)	early 19thC	GO
		Seville Zayas MS C.XIV.22	16thC	
		Ferguson MS 142	17thC	Exp
		Harvard Houghton MS Typ 625	18thC	CMC
		Darmstadt MS 1671	18thC	Exp
German	9	Leipzig MS 707	18thC	Exp
		Leipzig MS 710	18thC	
		Leipzig MS 732	18thC	Exp
		Leipzig MS 773	18thC	
		Überlingen MS 164	18thC	
Hebrew	4	BL Oriental MS 6360	17/18thC	SM
		BL Oriental MS 14759	17/18thC	SM
	4	Gollancz MS	1700	SM
		Rosenthaliana MS 12	1729	SM
		Stadbibliotek Zittau MS B107 [#2]		
		Bodleian Michael MS 276		AC
		Brescia Civica Queriniana MS E VI 23	16thC	
		BL Additional MS 10862 [#2]	16thC	Zk
		Berlin Hamilton MS 589	17thC	
		BL Sloane MS 1309	17thC	
		Brussels Bibliothèque Royale MS III.1152	17thC	
		BL Sloane MS 1307	17thC	GP
		Wien MS 11262	17thC	Zk
Italian	19	Wellcome MS 4668 [#2] [Italian & Latin]	1775	AC
		Karlsruhe MS 302	18thC	
		Leipzig MS 709	18thC	
		Leipzig MS 776	18thC	
		Milano Ambrosiana MS Z 164 sup	18thC	
		Münster Nordkirchen MS 169	18thC	
		Seville Zayas MS C.XIV.1	18thC	
		Penn University Van Pelt Codex 515	18thC	Ab/CMC
		Jerusalem MS Varia 223	18thC	AC
		Seville Zayas MS C.V.1	19thC	

Language	No	Collection and MS	Date	Group
		Wien MS 11344	17thC	
Dutch/Latin	3	Berlin MS Germ. Quarto 474	17thC	
		Leipzig MS 790	18thC	
		Kobenhavn Thott MS 625		
		Kobenhavn Thott MS 237		
		Alnwick MS 584		AC
		Gregorius Niger Private Collection MS 5	1559?	GN
		Chatsworth MS 73D	16thC	
		Ghent MS 1021	16thC	
		Harry Walton Private Collection MS A901	c. 1600	
		Bergamo MS Lamda II 23 (MM 512)	17thC	
		Bibliothèque Nationale MS 14075 [#1]	17thC	
	27	Bologna MS A.646	17thC	
		Leipzig MS 841	17thC	
		Madrid MS 12707	17thC	
		Nürnberg MS 34 X	17thC	
Latin		BL Additional MS 10862 [#1]	17thC	AC
		Bibliothèque Nationale MS 15127	17thC	TG
		Marseilles MS 983 (Bb 108) [#1]	17thC	TG
		Pommersfelden MS 357	17thC	TG
		Erlangen MS 853	17/18thC	
		Bibliothèque Nationale MS 11265	18thC	
		Bibliothèque Nationale MS 18510	18thC	
		Bibliothèque Nationale MS 18511 [#1]	18thC	
		Evangelische Kirchenbibliotek Codex 31	18thC	
		Hamburg Codex Alchim. 739	18thC	
		München Clm 28942	18thC	
		Pisa MS 139 (167)	18thC	
		Sankt-Peterburg MS Q III 645	18thC	
		Sankt-Peterburg MS Q III 647	18thC	
Czech	1	Wellcome MS 4663	1810	
Arabic	1	Vatican Ar. MS 448		
Total	144		15th-19thC	

Manuscripts of the Key of Solomon sorted by Language

Manuscripts of the Key of Solomon Sorted by Text-Group

Language	Collection and MS	Date	Group
French	BL Lansdowne MS 1203	17th/18thC	
French	Harvard Houghton MS Typ 833	1779	Ab
French	Bibliothèque Nationale MS 25314	18thC	Au
Italian	Penn University Van Pelt Codex 515 (maybe CMC)	18thC	
Latin	Alnwick MS 584		
Italian	Bodleian Michael MS 276		
Latin	BL Additional MS 10862 [#1]	17thC	
French	BL Harley MS 3981	17th/18thC	
Italian/Latin	Wellcome MS 4668	1775	
French	Bibliothèque Méjanes CGM 1918	1784	
French	Wellcome MS 4669 [#1]	1796	AC
French	Bibliothèque de l'Arsenal MS 2348	18thC	AC
French	BL Kings MS 288	18thC	
French	BL Sloane MS 3091	18thC	
Italian	Jerusalem MS Varia 223	18thC	
French	Wellcome MS 4658	18thC	
French	Wellcome MS 4659 [#1]	18thC	
French	Wellcome MS 4666 [#1]	18thC	
French	BL Lansdowne MS 1202	17thC	
French	Harvard Houghton MS Fr 554	17thC	Arm
French	Bibliothèque de l'Arsenal MS 2349	18thC	
French	Wellcome MS 4655	1725	
French	Wellcome MS 4656	1725	
French	BL Additional MS 39666	1732/1782	
French	Warburg MS FBH80	1732/1782	CMC
French	Lenkiewicz Private Collection MS 1	1732/1782	
French	Harvard Houghton MS Fr 553	18thC	
German	Harvard Houghton MS Typ 625	18thC	
German	Ferguson MS 142	17thC	
German	Darmstadt MS 1671	18thC	E
German	Leipzig MS 707	18thC	Exp
German	Leipzig MS 732	18thC	
Latin	Gregorius Niger Private Collection MS 5	1559?	GN
Greek	Bononiensis MS 3632	1440	
Greek	BL Harley MS 5596	15thC	
Greek	Monacensis Codex Gr. 70	15thC	GO
Greek	Neapolitanus MS II C 33	15thC	
Greek	Parisinus Codex Gr. 2419	15thC	

Language	Collection and MS	Date	Group
Greek	Vindobonensis Codex Gr. 108	15thC	
Greek	Taurinensis Codex VII	15/16thC	
Greek	Dionysiou Convent, Mount Athos MS 282	16thC	
Greek	Gennadeios Library MS 45	16thC	
Greek	Mediolanensis MS E37 sup., Milan	16thC	
Greek	Mediolanensis MS H2 infer., Milan	16thC	
Greek	Metamorphoseos Convent, Meteora MS 67	16thC	1 1 1 1
Greek	Milano Ambrosiana Codex 1030	16thC	GO
Greek	National Library Athens MS 1265	end 16thC	
Greek	National Library of St. Petersburg MS 575	17thC	
Greek	Paleographic Museum St. Petersburg MS?	17thC	
Greek	Greek Hist. & Folk. Soc. Athens MS 115	early 18thC	
Greek	Atheniensis Codex Gr.	18thC	
Greek	National Library of St. Petersburg MS 646	18thC	
Greek	Atheniensis Codex 30 (Codex 167)	early 19thC	
Italian	BL Sloane MS 1307	17thC	GP
English	BL Additional MS 36674	16thC	2222
English	BL Sloane MS 3645 #1	17thC	KK
French	Wellcome MS 983 [#1]	1709/1789?	
English	John Rylands GB 0133 Eng MS 40	1789	
French	Bibliothèque de l'Arsenal MS 2346 [#2]	1789	
English	Sibley Private Collection MS 4	1792	
French	Wellcome MS 4661	1796	
French	Wellcome MS 4670	1796	
French	John Hay MS BF 1611	1798	200
French	John Hay MS M313	1798	RS
English	Crawford MS 158	18thC	
French	Wellcome MS 4657	18thC	
French	Wellcome MS 4660	18thC	
French	Lenkiewicz Private Collection MS 2	18thC	
English	Jerusalem MS Yahuda 18	18thC	
English	Edward Hunter Private Collection MS 3	18th/19thC	
Hebrew	BL Oriental MS 6360	17/18thC	
Hebrew	BL Oriental MS 14759	17/18thC	CM
Hebrew	Gollancz MS	1700	SM
Hebrew	Rosenthaliana MS 12	1729	
French	Harvard Houghton MS Fr 555	17thC	
French	Bibliothèque de l'Arsenal MS 2350	18thC	SS
French	Bibliothèque de l'Arsenal MS 2493	18thC	55
French	Bibliothèque de l'Arsenal MS 2791	18thC	

Language	Collection and MS	Date	Group
French	Wellcome MS 4664	1825	
English	BL Sloane MS 3847 #1	1572	
Latin	Bibliothèque Nationale MS 15127	17thC	
Latin	Pommersfelden MS 357	17thC	TG
Latin	Marseilles MS 983 (Bb 108) [#1]	17thC	
French	Wellcome MS 4662	18thC	
French	Wellcome MS 4669 [#2]	1796	
French	Wellcome MS 4667 [#1]	18thC	UT
French	Wellcome MS 4659 [#2]	18thC	
English/Latin	Bodleian Aubrey MS 24	1674	
Italian	BL Additional MS 10862 [#2]	16thC	
Italian	Wien MS 11262	17thC	Zk
French	Bibliothèque de l'Arsenal MS 2347	18thC	
French	Bibliothèque de l'Arsenal MS 2790	18thC	12

Manuscripts of the Key of Solomon Sorted by Text-Group.

Appendix B - Incorrectly Attributed Manuscripts 1

MS	Language	Real Title and Contents
Ashmole MS 187	Latin & Italian	De Ceremoniis Magicis. Grimoire in three books, with a few chapters taken from the Key.
Harley MS 6483	English	<i>De Malorum Spirituum</i> of Dr Rudd – the five books of the <i>Lemegeton</i> 1712 ²
Sloane MS 307	English	Clavicula Tabularum Enochi – the key of the Enochian Tables ³
Sloane MS 2383	Latin	Clavis Libri Secretorum domini Durienti – a grimoire derived from the Key of Solomon, on parchment ⁴
Sloane MS 2731	English	Four Books of the Lemegeton, 17th century
Sloane MS 2732	English	Four Books of the Lemegeton, 1687
Sloane MS 3648	English	Lemegeton (the five books) with extracts from Agrippa and Paracelsus, 1655+
Sloane MS 3805	English	A few pages of the Lemegeton, 1685 [#4]
Sloane MS 3821	English	Clavicula Tabularum Enochi – copy of Sloane MS 307 ⁵ with additional extracts from Nostradamus,17th century
Sloane MS 3825	English	Janua Magica Reserata ⁶ and the Lemegeton (the five books)
Wellcome MS 4654	Latin	Key of Solomon but heavily Christianised and re-arranged so as not to really warrant that title. Mid18th Century
Wellcome MS 4665	English	Frederick Hockley's copy of the <i>Goetia</i> ⁷ with other assorted extracts, c. 1835

Manuscripts incorrectly attributed or catalogued as the Key of Solomon.

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⁴ A very derivative grimoire containing a small section of the *Key* only.

⁷ Included in Skinner & Rankine, *The Goetia of Dr Rudd*, Golden Hoard, 2007.

¹ Either misdescribed in the literature, or miscatalogued by a librarian. Conversely there are undoubtedly also examples of the *Key of Solomon* catalogued under some other title, hidden away in the libraries of Europe.

² Published by the present authors as the third volume in this series, *The Goetia of Dr Rudd*, Golden Hoard, London, 2007.

³ Published by the present authors as the first volume in this series, *The Practical Angel Magic of Dr John Dee's Enochian Tables*, Golden Hoard, London, 2004.

⁵ Also included in *The Practical Angel Magic of Dr John Dee's Enochian Tables*, Golden Hoard, London, 2004

⁶ Published by the present authors as the second volume in this series, *The Keys to the Gateway of Magic*, Golden Hoard, London, 2005.

Appendix C - Other Book Titles Attributed to Solomon

Book Title	First Reference	Date
Wisdom of Solomon	MS	1stC BCE
Book of summoning used by Eleazar	Josephus	1stC
Testament of Solomon	MS	3rdC
The Seven Heavens	Zosimus	4thC
La Contradiction de Salomon	Pope Gelase. Not survived	5thC
Solomon and Saturn	MS	9th/10thC
Salomonis libri de gemmis et daemonibus	Psellus (mentioned by Glycas)	11thC
Philosophy of Solomon	MS	12thC
De Quatuor Annulis Salomonis	William of Auvergne	c.1240
Sigillum Salomonis	William of Auvergne	c.1240
Liber Salomonis de Novem Candariis	William of Auvergne	c.1240
Idea Salomonis et Entocta	William of Auvergne	c.1240
Ars Notoria	MS	c.1300
Le Livre de Salomon	Destroyed by Innocent VI	c.1350
Table of Solomon	Eymerich	1376
Umbris Idearum	Cecco d'Ascoli	14thC
Vinculum Solomonis	Not survived	14thC
Tractatus de Penthagono Salomonis	Not survived	14thC
Expl. tractatus de Palmistria Salomonis	MS	14thC
Experimenta Salomonis missa Sibille Sapienti	MS	15thC
Clavicula Salomonis	Hartlieb	1456
Semiphoras et Schemhamphoras Salomonis	Hartlieb	1456
Solomoniké	MS	15thC
De Oficiis Spirituum	Trithemius	c.1500
Herbarium Salomonis	Trithemius	c. 1500
Hygromanteia Salomonis	Trithemius	c. 1500
Lamene Salomonis	Trithemius	c. 1500
Liber Salomonis de Tribus Figuris Spirituum	Trithemius	c. 1500
Liber de Throno Salomonis	Trithemius	c. 1500
Liber Pentaculorum	Trithemius	c. 1500
De Sigillis ad Dæmoniacos	Trithemius	c. 1500
Somnia Salomonis	Cardano	1501
L'Anneau de Salomon	MS	16thC
Lemegeton Clavicula Salomonis	MS	1641
Cingulum Salomonis	Bibliotheca Judaica	1863
Speculum Salomonis, sive Sphaera Universae	Bibliotheca Judaica	1863
Sapientae et Scientiae		1005
Septem Sigilla Planetarum	Bibliotheca Judaica	1863

Pseudo-Solomonic Titles.

Appendix D - Angels, Demons and Gods of the Day

The following table is a sample list of the angels, demons, Greek gods, and by implication the planet, for the day of Sunday, to be found in the *Hygromanteia* of Solomon dating from 15th century.

Hour	Angel	Demon	Greek God	Planet ¹
1	Michaēl	Asmodai ²	[Helios] ³	Sun
2	Argphnaēl	Ornai ⁴	Aphrodite	Venus
3	Perouēl	Pērrath	Hermes	Mercury
4	Iōraēl	Silēdon	Luna	Moon
5	Piel	Sitros	Kronos	Saturn
6	Iōchth	Zephar	Zeus	Jupiter
7	Pel	Manier	Ares	Mars
8	Ioran	Osmie	Helios	Sun
9	Kataēl	Pnix	Aphrodite	Venus
10	Bidouēl	Gērat	Hermes	Mercury
11	Ēmdiēl	Nēsta	Luna	Moon
12	Sanaēl	Peliōr	Kronos	Saturn
13	Opsiēl	Ho Istos	Zeus	Jupiter
14	Teraēl	Apios	Ares	Mars
15	Lysiel	Nēgmos	Helios	Sun
16	Nalouēl	Arax	Aphrodite	Venus
17	Orkiēl	Nēstriaph	Hermes	Mercury
18	Periēl	Askinos	Luna	Moon
19	Iarēl	Kinopigos	Kronos	Saturn
20	Athouēl	Araps	Zeus	Jupiter
21	Thamaniēl	Tartarouēl	Ares	Mars
22	Bradaēl	Melmeth	Helios	Sun
23	Klinos	Mēthridanou	Aphrodite	Venus
24	Iōn	Phrodainos	Hermes	Mercury

Angels, Demons and Gods of the Day from the Hygromanteia of Solomon.

¹ Not listed in the manuscript, but by extrapolation from the Greek god.

² Compare Asmodeus, the fourth demon of the *Testament of Solomon*.

³ The first hour of each day is ruled by the Planet ruling that day. ⁴ Compare Ornias, the first demon of the *Testament of Solomon*.

Appendix E - Greek Manuscripts of the Hygromanteia of Solomon 1

BL Harley MS 5596 (15th Century) ²

Bononiensis MS 3632 (1440) 3

Monacensis Codex Gr. 70 (15th Century) 4

Neapolitanus Codex II C 33 (15th Century) 5

Parisinus Codex Gr. 2419 (15th Century) 6

Vindobonensis Codex Phil. Gr. 108 (15th Century) 7

Taurinensis Codex VII (15th & 16th Century) 8

Biblioteca Ambrosiana Codex 1030 (16th Century) 9

Dionysiou Convent, Mount Athos MS 282 (16th Century) 10

Gennadeios Library MS 45 (16th Century)

Mediolanensis MS E37 sup., (16th Century) 11

Mediolanensis MS H2 infer., Milan (16th Century) 12

Metamorphoseos Convent, Meteora MS 67 (16th Century)

National Library Athens MS 1265 (end 16th Century) 13

National Library of St. Petersburg MS 575 (17th Century) 14

Paleographic Museum St. Petersburg MS? (17th Century) 15

Greek Historical and Folkloric Society Athens MS 115 (early 18th Century) 16

Atheniensis Codex Gr. (18th Century) 17

National Library of St. Petersburg MS 646 (18th Century)

Atheniensis Codex 30 (Codex 167) (early 19th Century)

¹ See Greenfield (1988), pages 159-160 and Torijano (2002), pages 157-160 and Armand Delatte, Plantes, pages 148-149.

² Contains fragments of the Testament of Solomon and a Treatise on Magic attributed to Solomon, as well as the Hygromanteia. See Delatte (1927), pages 397-445.

³ See Delatte (1927), pages 572-612.

⁴ Edited by Heeg, 'Excerptum' in *CCAG* VIII: 2. ⁵ See Delatte (1927), pages 613-624.

⁶ A veritable compendium of magic and astrology in manuscript, but with only the beginning of the Hygromanteia. See Delatte (1927), pages 446-510.

⁷ See Delatte (1927), pages 634-638.

⁸ Only the contents and beginning known as the manuscript was lost in a fire.

⁹ Manuscript U of the *Testament of Solomon*, with two pages of the *Hygromanteia*.

¹⁰ Incomplete version of the *Hygromanteia*. See Delatte (1927), pages 649-651.

¹¹ See Delatte (1927), pages 640-648.

¹² See Delatte (1927), pages 631-633.

¹³ Contains a magical manuscript attributed to Solomon and related to the *Hygromanteia*. See Delatte (1927), pages 10-104.

¹⁴ Codex Bibl. Publicae 575. Includes material on the decans.

¹⁵ Beginning of the *Hygromanteia* plus the part of the *Testament of Solomon* that deals with the decans. Library reference missing, but numbered 9 by Torijano (2002), page 159.

¹⁶ Later version of the *Hygromanteia*.

¹⁷ Manuscript copy by Nicolaos Politis, listed in Torijano (2002), page 158 as number 4. This manuscript contains the Σολομωνικην or Solomonikê, suspected by Politis of being the Hygromanteia.

Appendix F - Manuscripts of the Key of Solomon in Private Collections

The contents of these are listed here in order to facilitate comparison, as they are obviously not available in the catalogues of any public collection. The descriptions of the first two are taken from the relevant auction catalogue, and the others from Adam McLean's excellent Levity website.

Lenkiewicz Private Collection MS 11

Clavicula Magica et Cabalistica Sapientis Regis Salomonis ou La Clavicule Magique et Cabalistique du Sage Roy Salomon, translated into French by Rabbi Nazar ('chef de la societé de la grande cabale de la ville d'Arte') from Cornelius Agrippa's Latin version of the original Hebrew text, apparently copied word for word from the 'original' text kept in the Bibliotheque de Florence, covering various kabalistic subjects including talismans, pentacles, magical symbols, spells and the invocation of spirits, and containing numerous diagrams of pentacles and symbols, 235 numbered pages, small 4to, in red and brown ink, contemporary vellum, Masonic bookplate crossed through, 1632 [probably actually 1732]. Divided into 16 chapters. From the collection of the late Robert Lenkiewicz (sold 20 November 2003 and resold 6 August 2006).

Lenkiewicz Private Collection MS 2

Les Clavicules de R[abbi] Salomon, traduites exactement du Texte hebreu en françois: le tout enrichi d'un grand nombre de figures mistericules, de Talismans, Pentacules, Cercles, Canderies, & Caracteres, in French, containing numerous diagrams of pentacles in red, green and blue ink, 142 numbered pages, 4to, red morocco gilt, [eighteenth-century], several leaves loose, browning and fraying. From the collection of the late Robert Lenkiewicz (sold 20 November 2003).

Edward Hunter Private Collection MS 3

The Keys of Rabbi Solomon. Translated accurately from the Hebrew into English by Edward Hunter. The whole embellished by a vast number of mystical Figures, Talismans, and Pentacles. 58 folios. Late 18th or nineteenth centuries.

Chapter 1 The dispositions required of a person wishing to partake to the secrets of the Cabalistic Science.

Chapter 2 Which are the places and times proper and suitable for the operation of the great art.

Chapter 3 Of the matters which serve for the operations, and of the manner of preparing them in a cabalistic manner.

Chapter 4 What are the instruments proper and necessary for operations in the art.

¹ Note that the numbering of the Private Collection manuscripts is arbitrary, and is solely for the purposes of identification of these manuscripts within this volume.

Chapter 5 What are the influences and secret virtues of the different situations of the Moon, to the success of the operations of the art.

Chapter 6 Of the manner of working the figure, talismans, characters, and following the Rules of the art. [Drawing of the Great Pentacle of Solomon.]

Chapter 7 Of the hours of the day and of the night in respect to the planets which govern them.

Chapter 8 Of the proper perfumes suitable to the seven planets.

Chapter 9 Of the Orisons, invocations, and conjurations for each day of the week.

Chapter 10 Of the orisons in form of exorcisms, to consecrate all things which serve to the operations of the great Art.

[Following this the work is not divided into Chapters, but deals in turn with the Pentacles, Orisons (in Latin), Invocations and Conjurations, Talismans, hours of day and night, mystical characters, precious stones, trees, perfumes for each of the seven planetary days. This section runs to 41 folios.]

Sibley Private Collection MS 4

The Clavis or Key to Unlock the Mysteries of Magic of Rabbi Solomon. Translated from the Hebrew into French and from French into English with additions by Ebenezer Sibley M.D. Fellow of the Harmoniac Philosophical Society at Paris, Author of the Complete Illustration of Astrology, Editor of Culpepper's Complete Herbal, Placidus De Titus on Elementary Philosophy, etc. The whole enriched with Coloured Figures, Talismans, Pentacles, Circles, Characters, etc. 168 folios. Late 18th Century.

[Opposite Title page there is coloured drawing of 'Signs, Seals & Magical Knife'.]

Chapter 1 What Disposition they ought to possess who are willing to participate in the secrets of the Cabalistical Science.

Chapter 2 What are the proper Places and Time for the Exercise of this Great Art.

Chapter 3 Of Matters relating to the operations and the manner of preparing them Cabalistically, the Talismans, Pentacles, Mystical Magic Characters, and other Figures which are the principal Matters of the Science.

Chapter 4 Concerning the necessary Instruments.

Chapter 5 What are the Influences and secret Virtue [of] the different situations of the [Moon] requisite in this Art.

Chapter 6 Of the manner of working the Figures of Talismans, Characters, etc according to the Rules of Art.

Chapter 7 Concerning the Hours of the day and Night for the Seven days of the week and their respective Planets which govern them.

[Full page coloured drawing of 'The Grand Pentacle of Solomon.']

Chapter 8 Concerning the Perfumes that are proper for the seven Planets for

every Day of the week and the manner of composing them.

Chapter 9 Concerning the Orations, Invocations and Conjurations for every Day in the Week.

Chapter 10 Concerning Orations [in Latin] in the form of Exorcisms to consecrate all the things which belong to the Operation of this Grand Work.

p. 17-87 [Section without chapters but divided into seven sections, in each of which is shown the Pentacles, Cabbalistic Names of the hours, magical characters, talismans, precious stones, trees, etc.]

p. 87 The Mystical Ring. [Diagram of The Mystical Ring.]

p. 95 An Experiment of the Spirit Agares.

p. 98 Of the Spirit Bealpharos.

[Drawing of Magic square with internal circle. Underneath is a shield inscribed with 'Homo Sacarus Meus Elomeas Cherubosca'.]

An Experiment of the Spirit Vassago who may be called upon to appear in Chrystal Stone or Glass or otherwise without.

[Full page drawing of 'The Wheel of Magic' divided into eight sectors, coloured according to the Planets, with 13 concentric circles. Each sector bears various correspondences, i.e. Trees, Stones, days of week etc.]

The Wheel of Wisdom with its Key and full Directions for its use and the Key to the Wheel of Wisdom.

Full Directions for Magical Operations.

Preface to the first part.

[Diagram of Circle with inscribed triangle, above a square with inscribed circles.] The Complete Book of Magic Science Containing The Method of Constraining Spirits to Visible Appearance, the consecration of Lamens Pentacles and the Seals & Characters of the Planetary Angels, with a form of a bond of spirits.¹

[Drawings of Circles, candlesticks and magical apparatus.]

Names of the offices of the ruling presiding and Ministering Spirits.

The form of the bond of Spirits given one J.W. 1573.

The Pentacles of the Seven Planets.

The Seals and Characters of the Seven Planets.

[Circular seals of Olympian spirits.]

The spiral Semiphora[s] for Success in Life [diagram.]

[Elaborate circle with various rays emanating and inscribed cross.]

Crystallomancy Or the Art of Invocating Spirits By the Crystal. 12 folios.

¹ See A Complete Book of Magic Science Containing the method of constraining and exorcising spirits...transcribed by Frederick Hockley, Teitan, York Beach, 2008.

Gregorius Niger Private Collection MS 5

VIQHIQIX. Gregorius Niger. de rebus omnibus perficiendis theseauris sublevandis ubyconque terrarum contra consensum et ultra voluntatem custodientium cum ope, et adjutorio omnipotentis dei atque intelligentiarum universy quae causae secundae appeallantur et sunt claves omnium scientiarum et rerum occultarum. Cadoni ex Bibliotheca Joannis Jacobi B[aron] de P... hic liber fecit MCLIX.

p. 1-69. [Text in Latin.].

[New numbering after First Book.]

p. 1 Suite de Gregorius Niger ou Les Clavicules de Salomon qui traitent de tous Les talisiments et figures misterieuses come pentacules Cercles Caracteres aves la maniere methodique de les composer Traduites en françois par Le seavant Morissai professeur des langues orientalles et de l'ebreu.

Preface.

Chapter 1 Quelles Dispositions doit avoir celuy qui veut participer aux secrets de la science Cabalistique.

Chapter 2 quels sonts les lieux et les tems propres aux opearations de ce grande art.

Chapter 3 des matieres qui servent aux operations et de la maniere de les aproprier cabalistiquement. Preparation du parchemin vierge.

Chapter 4 Quels sonts les instruments qui sont necessaires aux operations di grand Art.

Chapter 5 quelles sonts les influences et les vertus secrette que les differentes situations ou se trouve la lune donne aux operations de l'art.

Chapter 6 de la maniere de travailler aux figures Talisements, et caracteres suivant les regles de l'Art.

[Drawing of] La pentacule qui fuit est la grande Pentacule de Salomon.

[Eight drawings of pentacles associated with the planets.]

Chapter 7 des heurs du jour et de la nuit pour les sept jours de la semaine parraport ause planettes qui les dominent.

Modelle des heures du jour et de nuit pour tous les jours de la semaine par raport aux 7 planettes.

Les noms misterieux et celeste ou cabalistique.

Chapter 8 des parfums propres au 7 planettes pour chaque jour de La Semaine avec la manier de les composer.

Oraison des Salamandres.

Compositions des parfums propres aux septs planettes et aux esprits qui dirigent leurs influences.

Chapter 9 des Oraisons, invocations, conjurations pour chaque jour de la semaine.

Chapter 10 dans le quel on explique la maniere de faire des pentacules suivant la methode des anciens rabins qui sont les plus habiles dans la science occulte et cabalistique.

[30 pen drawings of pentacles associated with the planets.]

Chapter 11 des couleurs qui sonts propre aux 7 planettes et aux esprits qui dirigent leurs influence par les caracteres.

[Tables of characters and sigils associated with the planets.]

[5 magic squares of numbers.]

Chapter 12 des choses qui sonts speciallement affectes aux sept planettes et aux Esprits qui dirigent Leurs influances.

Chapter 13 des anneaux misterieux.

[prayers in Latin.]

Fin de la premiere parte des Clavicules.

Les Clavicules de Salomon ou le livre ou sonts renfermes Les Secrets des Secrets et la suite de Gregorius Niger seconde partie des Clavicules et la troisieme de Gregorius Niger.

Advertisement.

[pen drawing of Solomon's Seal.]

Lettre de Salomon a Roboam son fils.

Chapter 1 de l'amour divin pour apprehende les siences sublimes.

Chapter 2 des ordres, heurs des planettes et comme on sen sert dans les operations magiques se lon l'art.

Chapter 3 des signes celestes et comme il faut les observer dans les operations de l'art magique.

Chapter 4 comme se doit comporter Lexorsiseur.

[Prayers in Latin.]

Chapter 5 comme ce doivent comporter les disciples ore compagnons.

Chapter 6 des jeunes et de la garde.

Chapter 7 des bains et comme ils se font.

[Prayers in Latin.]

Autre maniere de Sanctisier des bains.

p. 96 [Part 2 of the Clavicule seems to break off here.]

p. 97-130 Extracts from the Heptameron ou Elements Magique of Peter de Abano.

Appendix G - Chapter Analysis of the Manuscript Families

A sample of manuscripts drawn from two Families are shown here to illustrate the completely different chapter content of each of these Families, and the consistency within each Family. The Chapter numbers to the left of the description correspond with the Chapter numbers used in this present volume.

Obviously the Chapter title varies according to the language of the manuscript, but on the whole the Chapter titles shown below are representative of all manuscripts. The chapters of Mathers' edition (he only drew chapters from the second Family) are also shown for ease of reference, and so the reader can compare its contents with that of the present volume.

By observing the cells in the table, you can see where one or other manuscript omits a chapter, or changes the order of the chapters. A good example of this is the 'Clothes, Boots and Shoes' chapter which may appear as Chapter 6 or 7 or 11, depending upon the manuscript consulted.

Each cell in the tables below shows a Book number followed by a dash, and then Chapter number, so that manuscripts with heavily dislocated contents, such as Aubrey MS 24, are immediately obvious. In a very few manuscripts, where chapter descriptions are uncertain, or the contents are much changed, some chapter numbers may not be a shown.

Rabbi Solomon Family ¹	Wellcome 4670	Wellcome 4657	Rylands 0133 MS 40 Sibley	Wellcome 4661	Sibley Private Collection MS 4	Wellcome 4660	Gregorius Niger Private Collection MS 5 ²	Wellcome 4656
Chapter	RS	RS	RS	RS	RS	RS	NS	CMC
1. Which skills you must possess for Cabalistic Secrets	1-1	1-1	1-1	1-1	1-1	1-1	1-1	1-1
2. What are the most fitting Times and Places for the Operations	1-2	1-2	1-2	1-2	1-2	1-2	1-2	1-2
3. Concerning the Materials which are used for your Operations	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3
4. What Instruments and Utensils are Important for Operations	1-4	1-4	1-4	1-4	1-4	1-4	1-4	1-4
5. What are the Lunar Influences and Secret Qualities of the Moon	1-5	1-5	1-5	1-5	1-5	1-5	1-5	1-5
6. Figures and Characters (including Grand Pentacle of Solomon)	1-6	1-6	1-6	1-6	1-6	1-6	1-6	1-6
7. The hours of the Day and the Night for the seven days	1-7	1-7	1-7	1-7	1-7	1-7	1-7	1-7
8. Perfumes proper to the Seven Planets for each day of the week	1-8	1-8	1-8	1-8	1-8	1-8	1-8	1-8
9. Prayers, Invocations and Conjurations for each day	1-9	1-9	1-9	1-9	1-9	1-9	1-9	1-9
10. The Prayers in the form of Exorcisms of the Equipment	1-10	1-14	1-10	1-10	1-10	1-10		1-14
11. The Colours Corresponding to the seven Planets	1-11					1-11	1-11	1-11
12. Names of the Seasons and the Angels which preside over each	1-12							
13. In which we explain the Process for making the Pentacles	1-13	1-10				1-12	1-10	1-10
14. Items which are specifically affected by the seven Planets	1-14	1-12					1-12	1-12
15. Concerning the Mystical Rings	1-15	1-13				1-13	1-13	1-13
16. The Names of the Angels of the hours of the Day & Night	1-16							
17. Mystical Dreams & the manner of preparing to have them		1-15				1-14		1-15
18. How to set Quicksilver Plates and make Talismans out of them	1-18							
19. Designs for the Pentacles for each day of the week for each Season	1-19							
20. In which the Secrets of a great Curiosity are revealed	1-20	1-16						1-16
Conclusion of the work of the Candidate for a Cabalistic sage		1-17						1-17

A Sample of Rabbi Solomon Family Manuscript Chapters.

¹ No chapters from this Family of manuscripts appear in the Mathers edition. You can see that in a number of manuscripts about half the text is missing.
² This manuscript also has a few chapters drawn from other Families.

Abraham Colorno Family	Mathers Edition	Wellcome 4669 #1	Kings 288	Harley 3981	Wellcome 4658	Wellcome 4659 #1	Sloane 3091	Alnwick 584	Add 36674 [#1]	Sloane 3645	Wellcome 4664
	AC	AC	AC	AC	AC	AC	AC	AC	KK	KK	SS
First Book:											
Divine Love which should precede Knowledge	1-1	1-1	1-1	1-1	1-1	1-1	1-1	1-1		,	1-1
2. Days, Hours and Planetary Virtues	1-2	1-2	1-2	1-2	1-2	1-2	1-2	1-2			1-2
Magical Arts (including Construction of the Circle)	1-3	1-3	1-3	1-3	1-3	1-3	1-3	1-3			1-3
Confession which the Exorcist must do and Recite	1-4	1-4	1-4	1-4	1-4	1-4	1-4	1-4		1-1/2	
5. Prayers and Conjurations	1-5	1-5	1-5	1-5	1-5	1-5	1-5	1-5		1-3?	
Stronger and more Powerful Conjurations	1-6	1-6	1-6	1-6	1-6	1-6	1-6	1-6			
7. Very Powerful Conjurations (including the License to Depart)	1-7	1-7	1-7	1-7	1-7	1-7	1-7	1-7			
Of Talismans and Pentacles and how you must make them	1-8	1-8	1-8	1-8	1-8	1-8	1-8	1-8	1-4	1-5	2-1
Operations & Experiments:											
9. Of Workings for Stolen Goods.	1-9	1-9	1-9	1-9	1-9	1-9	1-9	1-9	1-6	1-6	
10. Of the Experiment of Invisibility	1-10		1-10	1-10	1-10	4-8	1-10	1-10	1-7		
11. Operation of Love			1-11	1-11	1-11	4-1	1-11	1-11	1-8	1-8	
12. Operation of the Apple			1-12	1-12	1-12	4-2	1-12	1-12			
13. Operation for Love in Dreams			1-13	1-13	1-13	4-3	1-13	1-13	1-9	1- 9+10	
14. Operation for stirring up Hatred and the Destruction of Enemies			1-14	1-14	1-14	4-4	1-14	1-14	1-11	1-11	
15. Operations of Trickery, Mockery, Invisibility and Deception	1-16		1-15	1-15	1-15	4-5	1-15	1-15	1-12	1- 7/12	
16. Extraordinary Experiments and Operations	1-17		1-16	1-16	1-16	4-6	1-16	1-16		1-13	
17. Of the Holy Pentacles, Talismans or Medallions	1-18		1-17	1-17	1-17	4-7	1-17	1-17			
18. To Hinder a Sportsman from Killing any Game	1-11										
19. How to Make the Magic Garters	1-12										
20. How to Make the Magic Carpet	1-13										
21. To render thyself Master of a Treasure possessed by the Spirits	1-14										
22. Of the Experiment of Seeking Favour and Love	1-15								1-10		

Abraham Colorno Family	Mathers Edition	Wellcome 4669 #1	Kings 288	Harley 3981	Wellcome 4658	Wellcome 4659 #1	Sloane 3091	Alnwick 584	Add 36674 [#1]	Sloane 3645	Wellcome 4664
Second Book:											
At what Hour should we give Perfection to the Working	2-1	2-1	2-1	2-1	2-1	2-1	2-1	2-1	2- 1/21	2- 1/21	2-15
In what Manner the Master of the Art should Govern Himself	2-2	2-2	2-2	2-2	2-2	2-2	2-2	2-2	2-2	2-2	1-4
How The Companions Should Govern Themselves	2-3	2-3	2-3	2-3	2-3	2-3	2-3	2-3	2-3	2-3	1-5
4. Of the Fast, Care and Observations	2-4	2-4	2-4	2-4	2-4	2-4	2-4	2-4	2-4	2-4	1-6
Of Baths and in what Manner they should be Prepared	2-5	2-5	2-5	2-5	2-5	2-5	2-5	2-5	2-5	2-5	1-7
Of the Locations in which you can Perform the Art	2-7	2-6	2-7	2-7	2-7	2-7	2-7	2-7			2-9?
7. Of the Knife, Sword and Sickle of the Art	2-8	2-7	2-8	2-8	2-8	2-8	2-8	2-8	2-8	2-8	2-8
Of Burning Incense and of Perfumes	2-10	2-8	2-9	2-9	2-9	2-9	2-9	2-9	2-18	2-18	2-5
9. Of the Water and Hyssop	2-11	2-9	2-10	2-10	2-10	2-10	2-10	2-10	2-10	2-10	1-9
10. Of Light and Fire	2-12	2-10	2-11	2-11	2-11	2-11	2-11	2-11	2-12	2-12	2-6
11. Of Clothes, Boots and Shoes	2-6	2-11	2-6	2-6	2-6	2-12	2-6	2-6	2-7	2-7	1-8
12. Of the Pen and the Ink [and the Colours]	2-14	2-12	2-12	2-12	2-12	2-14	2-12	2-12	2-13	2-13	1-10
13. Of Pens from the Quills of Swallows and Crows	2-15	2-13	2-13	2-13	2-13		2-13	2-13	2-13		
14. Of the Blood of Bats, Pigeons and other Animals	2-16	2-14	2-14	2-14	2-14	2-15	2-14	2-14	2-14	2-14	2-12
15. Of the Paper and Virgin Parchment	2-17	2-15	2-15	2-15	2-15	2-16	2-15	2-15	2-15	2-15	2-2/3
16. The Virgin Wax [and the Virgin Earth]	2-18	2-16	2-16	2-16	2-16	2-17	2-16	2-16	2-16	2-16	2-4
17. Of the Silken Cloth	2-20	2-17	2-18	2-18	2-18	2-18	2-18	2-18	2-19	2-19	2-7
18. Of Sacrifices to the Spirits	2-22	2-18	2-20	2-20	2-20	2-19	2-20	2-20			2-11
19. Of the Needle and other Iron Instruments	2-19		2-17	2-17	2-17		2-17	2-17	2-17	2-17	2-13
20. Of the Characters and the Consecration of the Magical Book	2-21		2-19	2-19	2-19		2-19	2-19		2-20	2-14
21. How the Circle be made, and how to enter it	2-9								2-9	2-9	1-11
22. The Precepts of the Art	2-13										2-16
23. Of the Work of Images and Astronomy									2-20		2-17
24. The Blessing of the Salt									2-6	2-6	

A Sample of Abraham Colorno Family Manuscript Chapters.

Universal Treatise Family	Wellcome 4669 #2	Lansdowne 1202	Wellcome 4662	Wellcome 4659 #2	Wellcome 4667 (part)
Chapter	UT	UT+Arm	UT+TG	UT	UT+Ab
First Book					
Spirits and Their Power 1	1-1	3-1		2-1	
Sundry Experiments: to Make it Rain, Snow, open Locks, Gold, Music.	1-2	3-2		2-2	
Second Book					
The Virtues of the Thirteen Superior Intelligences Of the spirits who govern the Orders of the Sovereign Creator	2-1	4-1	2-31	2-5	
Third Book					
1. The Circle.	3-1		2-9	3-1	2-6
2. The Pentacle.	3-2		2-10	3-2	2-7
3. The Sword.	3-3		2-11	3-3	2-8
4. The Blessed Water.	3-4		2-12	3-4	2-9
5. The Robe.	3-5		2-13	3-5	2-10
6. Fumigations or Perfumes.	3-6		2-14	3-6	2-11
7. Blood and Ink.	3-7			3-7	2-12
8. Virgin Parchment.	3-8			3-8	2-13
9. Place and Time.	3-9		2-29	3-9?	2-14
10. Regarding Invocations and the Conjuration of Spirits.	3-10		2-30	3-10	2-15
Fourth Book					
The 18 simple Pentacles of the 13 Superior Intelligences	4-1	4-1			

 $A\ Sample\ of\ Universal\ Treatise\ Family\ Manuscript\ Chapters.$

¹ A proto Grimorium Verum.

Appendix H - The Equipment of the Art

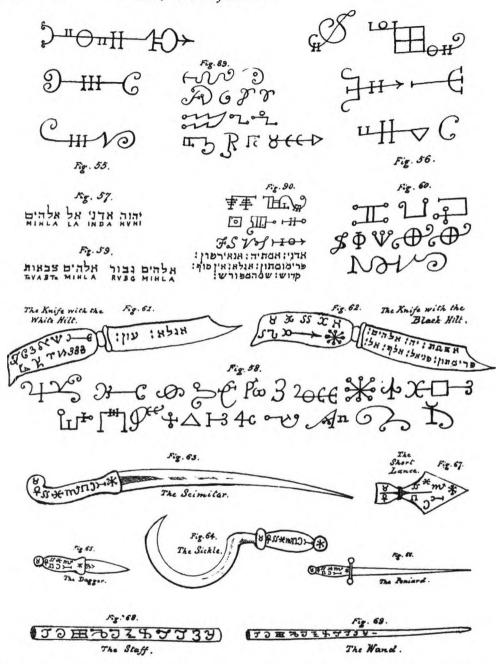
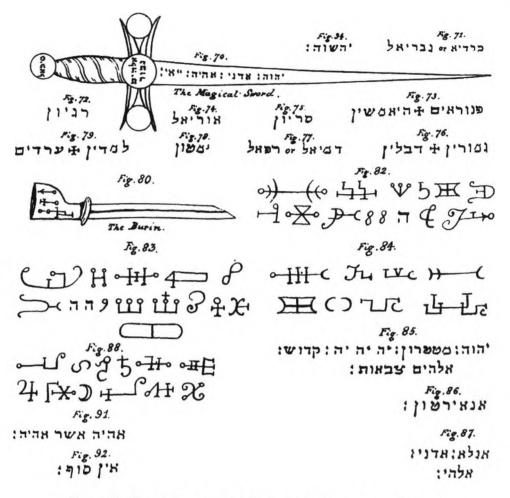


Figure 11: The Inscriptions on the Equipment of the Art drawn from Mathers' edition.¹

¹ Mathers (1909), Plates XIII-XIV, Figures 55-92 only. Figures 54 and 93 omitted as not relevant.



Key to the Inscriptions on the Equipment of the Art in Figure 11.

55. On front of Robe	70. On Master's Sword
56. On Shoes	71, 74, 77. On Disciple's sword pommel
57. On Master's Crown	72, 75, 78. On Disciple's sword gard
58. On Disciple's Crown	73, 76, 79. On Disciple's sword blade
59-60. On Trumpet	80. On the Burin
61. On White Handled Knife	82-83. On the Aspergillum
62. On Black Handled Knife	84. On the Candles
63. On Scimitar	85. On the Inkstand
64. On Sickle	86. On the Pen or Plume
65. On Dagger	87. On the Reed
66. On Poignard	88. On the Lime pot
67. On Lance	89. On the Parchment
68. On Staff	90. On the Silken Cloth
69. On Wand	91-92. On the Magical Book

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Manuscript Sources

Wellcome MS 4670 Wellcome MS 4669

These have been supplemented with chapters drawn from:

Additional MS 10862 Additional MS 36674 Kings MS 288 Lansdowne MS 1202 Lansdowne MS 1203 Sloane MS 3645

Where this supplementation has occurred, the title of the chapter concerned has been footnoted with the source. For other manuscripts of the *Key of Solomon*, many of which were also consulted in the writing of this volume, see Appendix A. Note that the [#] numbers after a manuscript denotes the item number, where multiple separate items have been bound together in the same volume. This is not always indicated if the text in question is the first bound item.

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